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The ARYAN PATH

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THE ARYAN PATH

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXXII APRIL 1961 No. 4

SIMPLIFICATION

[WE reprint this Editorial from THE ARYAN PATH, October 1932. — ED.]

I came hither (Craigenputtoch) solely with the design to simplify my way of life and to secure the independence through which I could be enabled to remain true to myself.

— THOMAS CARLYLE

Life is the apprenticeship to progressive renunciation, to the steady diminution of our claims, of our hopes, of our powers, of our liberty.

— AMIEL

SIMPLIFICATION of varieties and sizes of products and of stocks is an important aim of modern business, making it possible for the manufacturer to cheapen production and for the merchant to have less money tied up and less space devoted to slowly moving items. Tremendous savings in many lines are attributed to the increasing application of this principle.

The lesson for the individual is obvious. The most important application of simplification from the standpoint of each man, is to his own life — to his possessions, emotions, desires, and thoughts. Our lives are not purposeful, moving toward their goal with the irresistible sweep of a river seeking the sea, because our interests are diverse; we lack the discrimination to sift out and discard the inconsequential.

Once a man resolves to live as soul, he has to subject his whole nature to a careful analysis, to differentiate between that which is in line with his object and that which offers resistance, to its achievement. As a man preparing for a long and arduous journey discards all luggage but the bare essentials, that he may not be impeded in his advance, so the soul must strip itself of all the hampering impedimenta with which it sees it can dispense, however harmless they may be in themselves.

If simplification is to be attained, the criterion of selection must be that

which is necessary. There are innumerable things which may appear desirable, but the necessities of the soul are few and as easily recognizable as those for the body. To keep our physical instrument in good condition, fresh air, pure water, wholesome food, and adequate clothing and shelter are indispensable. So simple are the actual needs of the body, from the standpoint of the soul. From that viewpoint, the accumulation of wealth as an end, instead of merely as an instrument of service, is a waste of time, and, worse, leads almost certainly to an obscuring of the real purpose of life.

The refinements of civilization have their place, if sight be not lost of their true function, which is to contribute toward freeing the soul from the trammels of sensuous existence. Time-saving appliances, for example, are good if the time and energy thus saved are devoted to more constructive purposes. Things of beauty in the home are good to the extent that they create an atmosphere conducive to high and noble thinking. Thus tested in the light of the soul's needs the necessary things, comparatively few in number, are recognized and all the rest can be dismissed from the mind, clearing our consciousness of all the host of non-essentials which have cluttered it.

Similarly the emotional nature must be subjected to scrutiny. Most of our emotional reactions are a hindrance to the soul. A few, simple, strong emotions rooted in the Impersonality of the higher nature are all that are needed—pity for all animate things; gratitude to the Instructors of the race; desire to learn that we may help with knowledge; and aspiration so that its light may energize and guide us. Our simplification programme will involve discarding all the rest.

Desire is an indispensable part of the equipment of him who seeks the heights. But as a heap of sticks is to a ladder, so are ungoverned, unrelated desires to a dominating purpose. To carry the simile further, desires contributory but subordinate to the attainment of a worthy aim are the rungs, held in place and made of use by the side-pieces which represent the synthesizing purpose. It is the multiplicity of desires, the concern arising from attending to the inclination of the senses, that draws our thoughts first in one direction and then in another. Countless are the channels into which the thoughts of the personal man tend to flow and many the ruses of material nature to scatter his force and hold him back among the mediocre of the race.

There are as many potential reactions of like or dislike as there are objects and creatures in the universe. When one recognizes that, if he is wise, he defies with vigour their power over him. He sets out deliberately to

use the law of attraction and repulsion, instead of remaining its puppet. By working intelligently with the law, he comes at last to transcend it, in the only true sense.

But the control of thoughts must go hand-in-hand with the abolition of selfish desires. We strengthen the desires on which we let our thoughts dwell, and, conversely, our desires intrigue our thoughts. Controlled thought goes by a straight line to its goal, like the arrow from a skilful archer's bow. The thoughts of most resemble more the purposeless course of a fly on a summer day, darting idly now here, now there, and back again, with only the negative result of dissipation of energy.

Control of thoughts calls for constant vigilance and the practice of steady concentration on the task at hand. To whatever object the inconstant mind goes out, it must be subdued, brought back, and consciously directed to the subject under consideration. It is by brooding over an idea, studying it from every angle, that intuitive perception is cultivated.

Simplification means purification of human nature, the material field of human consciousness; this nature, electrical and magnetic in essence, is capable of attracting and repulsing the invisible constituents which form the basis of bodily cells. The secret of magnetic personality, the radiant personality, the peace- and power-emitting personality is locked up in the process of purification, symbolized in the rite of Baptism, which in actuality every chela under training is made to practise.

THE SITUATION that has not its Duty, its Ideal, was never yet occupied by man. Yes here, in this poor, miserable, hampered despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom ; and working, believe, live, be free. Fool, the Ideal is in thyself, the impediment too is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the Form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere," couldst thou only see!

— THOMAS CARLYLE

THE PLAYS OF RABINDRANATH TAGORE

[**Dr. D. V. K. Raghavacharyulu, M.A., Ph.D. (Andhra), Ph.D. (Pennsylvania)**, who at present teaches in the Department of English, Andhra University, has already contributed often to our pages. We publish below the first part of his long and thoughtful essay, a special contribution for the centenary of Rabindranath Tagore's birth. Two more parts will appear in May and June.

Rabindranath Tagore was far more even than one of the greatest of Indian poets. He absorbed with avid appreciation what was beautiful from many sources, Eastern and Western; and from his majestic and serene mind it issued forth again in a fresh, clear stream: spiritual truths spoken with a poet's warmth, a delicacy of sensuous perception that owed everything to an austere purity of soul, an urgent creative impulse in words and line and colour and music of which the source was a tranquil detachment. — ED.]

I

RABINDRANATH TAGORE was a Passionate Pilgrim in quest of beauty and vision. The rôles of patriot, reformer and prophet were in him merged into a unified personality, in expressing which his artistic imagination reflected the soul of resurgent India. It is indeed a tribute to our times that they have made possible the appearance of an artist who, although he was vitally engaged in the national battle, had the capacity to rise phœnix-like above the battle. It is often presumed that the artist is capable of relieving his mind from the immediacy of circumstance, and that he is not oppressed by the trifling minutiæ of the daily strife. Tagore was an artist above everything else, and his æsthetic detachment enabled him to assess properly the more significant relationships between our past and our present, our predicament and our destiny, our own culture and that of the world. Thus he remains the symbol of our age, and of our national consciousness in a sense far more important than the rest of our forbears. Tagore effected a fruitful synthesis in his career and achievement between our Renaissance and our Reformation. As a child of the Indian Renaissance, he emphasized the values of intellectual and imaginative creation. As a product of the Indian Reformation, he stressed the need of relating the enlightenment of outward Nature with the illumination of the inner Spirit. And, in doing so, he was bringing to national remembrance the nearly forgotten verities of our culture: *Satyam,*

Shivam and *Sundaram*. All the artistic output of his long life was a projection of this quick pulp of national consciousness into the enduring moulds of vital imagination.

A word must be said at the outset of Tagore's dramatic method and its fidelity to the traditions of Indian drama. A student of Western literature may perhaps feel disappointed at finding that Tagore's plays do not reveal the usual principles of dramatic structure found in the great drama of the West. The tragic rhythm of conflict, passion and purpose, which describes the tragic hero's self-consummation, is not the basic dramatic rhythm of his plays. In those plays in which he did try to introduce this pattern, he failed to concretize the dramatic illusion. His best drama, on the other hand, is the result of a transfusion of folk-elements into the texture of classical Indian drama. Indian drama, by and large, is symphonic in its construction. Its rhythm is the rhythm of flux, wherein self-consciousness is not overreached and destroyed, but is rather softened through the variations of mood and reminiscence until it flows back into the process of life without causing much lasting expenditure of spiritual vitality. Western tragedy does achieve this final equivalence ultimately, but its total action is somewhat anterior to self-fulfilment. Its thematic content is geared to the fated doom of the hero, rather than to a certain spiritual committedness issuing from the tragic epiphany. This does not of course mean that Indian drama is better as art form than Western drama, or *vice versa*. In fact, each dramatic form is appropriate to its own cultural matrix, out of which each grew organically; and each is structured adequately in terms of the self-images its culture predicates.

Western Man, to venture a generalization, strips nature to its physical basis, so that it becomes a continuum of phenomena analyzable by means of rational categories. The source of tragic conflict is then usually located at points where reality transcends empirical fact, thus involving the hero's rational self and his spiritual consciousness in a mutually disastrous tension. The two selves cannot occur simultaneously: one or the other must give way. On the other hand, the image of man in Indian literature, if we are to believe our writers at all, is cast differently. Nature is conceived as a dynamic, plastic continuum, at once empirical and transcendental. The Universe is an intelligible syntax of vitalities, and Man, too, is the seed-plot of the Infinite. Since time and eternity are continuous — and contiguous, too — Man's identity in one ensures his possibility in the other. Indian drama reflects this image of man in whom the rational and the transcendental selves are coterminal with each other: hence its basic rhythm is one of flux, rather than that of conflict. Steeped in the spirit of

Indian literature as he was, Tagore naturally — and perhaps unconsciously — shaped his great drama in a fashion once sanctified by Kalidasa, Bhavabhuti and Sri Harsha.

The point may be illustrated by contrasting the treatment of an analogous theme by two writers: one from the West, and the other from the East — Tagore himself. Nathaniel Hawthorne's story, *Ethan Brand,* and Tagore's *Sanyasi* both deal with the consequences of intellectual withdrawal from humanity and of the repudiation of involvement with the general heart of Man: both stories in fact stress ultimately an identical message. Both of the writers insist that isolation is disastrous, because it breeds intellectual pride, and that salvation is to be sought in the common grace of shared life with other fellow human beings. But the images of Man which seek to symbolize the action leading to this spiritual discovery are strikingly different. Ethan Brand had lost his "holy sympathy," whereby his moral nature had ceased to keep pace with improvement of the intellect. Just at the moment he becomes aware of his Unpardonable Sin, he plunges into a brick kiln and dies in the engulfing flames. In other words, he meets annihilation with the full, expressive force of his egohood, with the typical tragic self-assurance of Western Man.

Tagore's Sanyasi, on the contrary, repudiates renunciation on discovering that it offers not the challenge and the opportunity to life of Life. Consequently, he decides to break the barriers of spiritual egohood he had built around himself as a mask and to join the lot of common humanity. The figure of the child occurs in each of the stories at the psychological moment. In Hawthorne's story, it provides a backdrop of ironic relief, of the possibility of a world of grace and innocence, which is bypassed cruelly by the self-centred experience of calamity. In Tagore's story, the child is the agent of redemption; for she strikes a chord of memory in the heart of the ascetic and brings him back into contact with meaning and value. The symbolic juxtaposition of the hermit and the householder in the final scene of Tagore's play and the merging of the isolated, protesting soul of man into the stream of the people reinforces the insight that man must define his being within the wider context of Becoming. Significantly enough, Tagore considered *Sanyasi* (whose earlier version was *Nature's Revenge*) to be the basic statement of all his writing: the Joy of attaining the Infinite within the Finite.

While Tagore derived his philosophy of dramatic form from our classical tradition, he borrowed freely from the structural elements of Indian folk-drama. When the peak of achievement was passed and our ancient literature had reached a plateau as a result of historical decadence and obsoles-

cence of creative energy, the original vision that had informed the great classics became bogged down in rhetoric and stylistic improvisation. But in our folk-literature, and in the many Dionysian subterfuges of the folk-mind, the old zest for life lived on. The Ram-Lila and the Krishna-Lila in northern India, the Jatra in Bengal, and the Yaksha-Gana and Kuravanji in south India retained a certain raw vitality of the old imagination, which was turned to purpose by many writers of the modern Indian Renaissance.

Tagore was again a pioneer in this respect. Most of his plays have the flavour of the Bengali folk-drama, the Jatra. They are slices from life set against a background of fairs, festivals, processions and carnivals. *The Post Office, The King of the Dark Chamber, Red Oleanders* and *Mukta Dhara* are cases in point. They are among his best works, and in them the writer gives us, not dramatic form of the Western type, but the art of seeking in the Indian tradition. The audience and the stage feel each other's identity and immediacy of perception. Tagore's theatre is a temple, where the eternal identity of You and I is celebrated as in the folk-drama and the Mystery Play. That this was his purpose as a dramatist can be observed from his remarks on *The Stage* :—

> That is why I like the *Jatra* plays of our country. There is not so much of gulf separating the stage from the audience. The business of interpretation and enjoyment is carried out by both in hearty co-operation, and the spirit of the play, which is the real thing, is showered from player to spectator and from spectator to player in a very carnival of delight.... The European wants his truth concrete....In the Orient, pomp and ceremony, play and rejoicing, are all easy and simple. It is because we serve our feasts on plantain leaves that it becomes possible to attain the real object of a feast — to invite the whole world to a little home....If the Hindu spectator has not been too far infected with the greed for realism, and the Hindu artist still has any respect for his craft and skill, the best thing they can do for themselves is to regain their freedom by making a clean sweep of the costly rubbish that has accumulated round about and is clogging the stage.

Tagore's plays, then, in spite of the fact that they throw out cascades of lyric delight and supersensuous imagery, are very simple and far from being extravagant in their design and construction.

D. V. K. RAGHAVACHARYULU

(*To be concluded*)

THE BUDDHIST DOCTRINE OF KARMA

[**Bhadanta Bhikshu Sangharakshita,** author of *A Survey of Buddhism,* is already well known to our readers. This article is a chapter from his forthcoming book, *The Heritage of Buddhism.* He explains with a scholarly thoroughness the great doctrine of moral responsibility known as *Karma,* and introduces the reader to the different classifications of *karmic* effects; and he reminds us that "the five *niyamas* not only all act upon one another, but are collectively acted upon by the higher and wider containing reality of the Universal Consciousness." — ED.]

THE LAWS in accordance with which individualized consciousness determines being are covered by the compendious term *Karma,* while the actual process is elucidated in the complex of teachings pictorially represented in Buddhist art by the "Wheel of Life" (*bhavacakra*).

So far as its usage in connection with Buddhism is concerned, the word *karma* is often employed in a gravely erroneous manner. Some writers make it mean not only "action," its literal meaning, but "the result of action," for which Buddhist literature reserves separate terms such as *karmavipāka* and *karmaphala.* Others use it in the sense of "fate" or "destiny," sometimes even going so far as to maintain that according to Buddhism whatever happens to us, whether pleasant or painful, comes about as the result of previous *karma.* This confusion must be cleared up before the different types of *karma* are enumerated.

Though having the literal meaning of "action," *karma* in this context invariably means "act of volition." Thus we get the important equation *karma* = *cetanā* (volition) = *saṁskāras* ("formative" or rebirth-producing psychological factors). As opposed to Jainism, Buddhism maintains that involuntary actions, whether of body, speech or mind, do not constitute *karma* and therefore cannot bring about the results accruing to *karma.* This does not mean that such actions produce no results at all: the unintentional dropping of a brick on our own toes hurts no less than if we had done it deliberately, perhaps more. It only means that unwilled actions do not modify character. The confusion arises because the fact that according to Buddhism there is a relation of "cause" and "effect" between *karma,* or act of will, and *karmavipāka,* the fruit of that act in the form of pleasant or painful experience, has led some unwary students to jump to the conclusion that the law of *Karma* and the law of cause and effect are synonymous. *Karma* (or more correctly *karma* and *karmavipāka*) is only one particular type of cause-effect relation. The *Nikāya-Āgama* discourses represent the Buddha as repeatedly condemning the doctrine of fatalism

and as declaring that though He teaches that every willed action produces an experienced effect, He does not teach that all experienced effects are products of willed action or *karma*.

This important distinction is elaborated in the formula of the five *niyamas*, or different orders of cause-effect or conditionality obtaining in the universe. They are *utu-niyama*, physical inorganic order; *bīja-niyama*, physical organic or biological order; *mano-niyama* (non-volitional) mental order; *karma-niyama*, volitional order; and *dharma-niyama*, transcendental order. To distinguish effects produced by one *niyama* from those produced by another is not always easy. Some effects, in fact, can be brought about by any *niyama*. Suppose there is a man suffering from fever. The complaint may be due to a sudden change of temperature (*utu-niyama*), to the presence of a virus (*bīja-niyama*), to mental strain or worry or to tension due to experiences taking place in the *dhyānas* (*mano-niyama*), to the fact that in a previous life he had harmed someone (*karma-niyama*), or to chemical and cellular changes occurring in the body consequent upon transcendental realization (*dharma-niyama*).

This doctrine has an important practical bearing. Critics of the Dharma sometimes allege that Buddhists are indifferent to human suffering, and take no steps to relieve it, because their religion teaches them to regard it as the result of past *karma*. However true this may be of Hinduism, which generally inclines to a fatalistic view of *Karma*, or even of some less instructed Buddhists in Asian lands, the accusation certainly does not hold good in respect of the Buddha and His Teaching. Buddhists are urged to make every effort to remove disease, privation and want in all their ignoble, soul-crippling, life-destroying forms, because, not being enlightened, they cannot know by which *niyama* they have been brought about. Only after making every attempt to remove a certain condition, and finding that although other circumstances are favourable an unknown factor frustrates all our efforts, are we entitled to apply the method of residues and conclude that the condition is due to past *karma*. In any case, it would be a mistake to regard the *karma-niyama* as an absolutely self-contained system. Despite the contrary impression sometimes created by modern writers, the five *niyamas* not only all act upon one another, but are collectively acted upon by the higher and wider containing reality of the Universal Consciousness (*ālayavijñāna*).[1] Unless this is borne constantly in mind, the drily analytic manner in which such writers tabulate and

[1] For a detailed account see TAKAKUSU: *Essentials of Buddhist Philosophy* (Indian Edition. 1956), pp. 23-39.

chart the workings of *Karma* may make us feel that we have to do not with the heart-throbs of a living human mind and character but with an intricate piece of dead mechanism.

The different types of *karma* are described in the Abhidharma literature with a wealth of illustrative detail. Here we shall be briefly concerned only with the broad principles of classification. These are seven in number. *Karmas* may be grouped in accordance with: their ethical status; the "door" through which they act; the appropriateness of the resultant experiences; their time and relative priority of taking effect; the nature of their function; and the plane of existence on which they mature.

Of these principles, the first is the most important, since this constitutes the basis of the rest. From the point of view of its ethical status or quality a volition (including its concomitant mental factor) is either wholesome (*kuśala*) or unwholesome (*akuśala*). Unwholesome volition is that rooted in greed (*lobha*), hate (*dveṣa*) and delusion (*moha*)—a primitive formula—and wholesome volition that rooted in the opposite of these passions, that is to say, rooted in contentment, love and mental pellucidity.

Each of these two types of volition can act either directly through the "door" of the mind (the terminology is not to be taken too literally) or indirectly through the door of the body or the door of speech.

On this fact are based two of the most important ethical findings of Buddhism. First, that a man will reap the consequences not only of what he has intentionally said and done, but also of what he has deliberately thought, or allowed himself to think, without giving it overt expression in word or deed. One who, in the vigorous language of the New Testament, looks at a woman to lust after her, not only has already committed adultery with her in his heart but, under the operation of the *karma-niyama*, will one day suffer the consequences of adultery. This does not quite mean that we are no less answerable for a passing dirty thought than for the actual unwholesome deed. Volitions admit of varying degrees of intensity. A volition that fulfils itself in word or deed is generally stronger than one that does not, and a strong volition will obviously produce greater results than a weak volition. Whether wholesome or unwholesome, however, a mind-volition of the degree of intensity that normally results in word or deed or both will, even if denied overt vocal or bodily expression, undoubtedly bring about the same pleasant or painful experiences that the actual performance of the deed would have done. The point is illustrated by a number of charming traditional anecdotes, like the Chinese pilgrim's story about the old woman who worshipped a dog's tooth thinking it was the Buddha's, or the Zen story of the monk who

carried a pretty girl across a stream and then forgot her while his more straitlaced companion "carried" her in his mind all the way back to the monastery. Tales such as these, which generations of Buddhists have found more illuminating than pages of psychological analysis, link the first with the second of the two important ethical findings based on the relation between volition and "doors."

On account of this second finding Buddhist ethics has been described as an ethics of intention. Words and deeds are wholesome or unwholesome, it says, not in themselves, but according to whether they are the expressions of wholesome or of unwholesome volitions. Despite its formidable lists of rules, therefore, Buddhist ethics consists essentially in the cultivation of a morally healthy mental attitude towards life. The rules, whether those prescribed for the monk or those prescribed for the layman, merely represent the normal behaviour-pattern of one in whom such an attitude is predominant.

Both ethical status and doors enter into the third principle of classification, that according to the appropriateness of the resultant experiences. In the *Cūla-* and *Mahā-kammavibhaṅgasuttas,* or Greater and Lesser Discourses on the Analysis of Volitions,[2] the Buddha makes it clear that those who are given to the taking of life, cruelty, anger, envy, avarice and pride, all of which are acts rooted in unhealthy volitions, will be reborn in states of suffering, or, if reborn as men, will be short-lived, diseased, ugly, despised, poor and of mean descent. Contrariwise, those whose acts of body, speech and mind are the opposite of these, being rooted in healthy attitudes, will be reborn in the blissful higher planes of existence, or, if reborn as men, will be long-lived, healthy, handsome, respected, wealthy and of distinguished family. Other texts give further examples of this type of correspondence. One declares stupidity to be the result of mental indolence, and intelligence of a desire to learn. In the case of this principle of classification one should be careful not to pervert the Buddha's Teaching by arguing that, for example, poverty is invariably the punishment for "bad" and riches the reward of "good" *karmas* performed in past lives; for this would be to fall a victim to the very misunderstandings which we have tried to clear up at the beginning of the discussion.

With regard to time and relative priority of effect, the fourth and fifth principles, the classification of *karmas* is in each case a fourfold one. A *karma* may ripen in the very life in which it is performed, in the next life,

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[2] *Majjhima-Nikāya,* 134 and 135.

or in a succeeding life; or, owing to the preponderance of "counteractive" *karma* or to its being too weak, it may never ripen. The classification according to priority of effect refers not to the effects of *karma* in general but only to one kind of effect, that which we call rebirth, or, more correctly, rebecoming. From this point of view *karmas* are classified as "weighty" "death-proximate," "habitual" and "residual." The *dhyānas* are all reckoned as healthy weighty volitions. Matricide, parricide, killing an Arahant, wounding a Buddha and creating a schism in the Sangha, together with erroneous opinions of the type negating the very possibility of a life dedicated to the attainment of Enlightenment, are all unhealthy weighty volitions. Death-proximate *karma* is the healthy or unhealthy volition occurring immediately before death, which may be the reflex of some previously performed healthy or unhealthy *karma,* or of something connected with it, or of a sign indicating the future plane of existence. Habitual *karma* is a healthy or unhealthy volition either repeatedly performed or performed once and repeatedly reflected upon. Authorities on the Abhidharma agree that as a factor determining the nature of the next rebirth a weighty *karma,* whether healthy or unhealthy, invariably takes precedence over death-proximate or habitual *karmas.* In the absence of a weighty *karma,* the determining factor is either a death-proximate or an habitual *karma,* the order of precedence being here a matter of dispute. A residual *karma* is a healthy or unhealthy *karma* not included in the previous three classes which has been performed once and which can determine rebirth only if it has been repeatedly reflected upon.

Karmas are also fourfold according to function, the sixth principle of classification. From this point of view they are either "reproductive," "supportive," "counteractive" or "destructive." The first function produces the psycho-physical "personality" of the next birth and maintains it for the period of its existence; the second produces no effects of its own, but supports and strengthens those of a reproductive *karma*; the third, on the contrary, weakens the results of a reproductive *karma*; the fourth destroys them and produces effects of its own. Reproductive *karma* is likened to sowing seed; supportive, to manuring and irrigating the field; counteractive, to a hailstorm that spoils the crop; and destructive, to a fire that consumes it and leaves only ash.

Though enumerated one after another, the thirty-two types of *karma* so far described are not mutually exclusive; for we have to deal not with a machine made up of a limited number of cogs and wheels, each with its own separate function, but simply with a play of healthy and unhealthy volitions which can be looked at from various points of view as represent-

ed by the various principles of classification.

With regard to the plane of existence on which they mature, the seventh and last such principle, four classes of *karma* are distinguished: unhealthy volitions maturing in the four lowest, sub-human *kāmaloka* planes, namely those of the anti-gods (*asuras*), *revenants* (*pretas*), animals, and infernals, all of which are planes of misery; healthy volitions maturing in any one of the seven higher *kāmaloka* planes, namely the human plane, where "joy and pain are woven fine," and the six lowest divine realms, where there is only joy; healthy volitions (namely the four *rūpa-dhyānas*) maturing according to their degree of intensity in any one of the twelve higher divine sub-planes of the *rūpa-loka,* where from the fourth sub-plane upwards even joy is transcended; and healthy volitions (the four *arūpa-dhyānas*) maturing in the four sub-planes of the *arūpa-loka*. Counting the human plane and each of the three lowest *kāmaloka* planes (omitting that of the *asuras*) separately, and reckoning all the divine planes, lower and higher, as one plane, we get the *panca-gati* or five "goings" of sentient beings according to their *karma* as depicted in the five principal segments of the Wheel of Life. A sixth segment is often made by dividing that of the gods into two and allotting one half to the *asuras*.

BHIKSHU SANGHARAKSHITA

DEFEAT

Low is the mist on the mountain this morning
muffled the call of the gull,
and guess —
Guess whose sob, whose sob hurts the stillness?
No Sun no flash no Moon no ring, just a river that wells
and flows through my beard.
O Great Grey One hold me in your softness and succour me,
For blunt is the sword of my endeavour, bent my spirit nigh unto break,
Grey One take me with tenderness, pillow my torment on your bosom,
and with compassion, croon me
a lullaby.

CHARLES JONES

ASPECTS OF SEVENTEENTH-CENTURY APOCALYPTIC THOUGHT

[**Mr. Brian G. Cooper, B.A.,** is History Tutor, St. Clare's Hall, Oxford, and particularly interested in research in seventeenth-century Protestantism. He is also the Founder-Editor of *Breakthrough*, a universities' Christian review started in January 1960.

In this essay he writes with authority of the changing phases of seventeenth-century Christian thinking about such matters as the end of the world and the reign of the Saints. Study of these changes is indispensable to the "full understanding of the religious mentality and social atmosphere of the time."—ED.]

THE QUESTION of the end of the world has, naturally enough, always held a profound fascination for many people: it has been able to call into play some of man's strongest religious feelings, forming a continuous strand especially within the chequered history of the Christian Church. The Christian tradition absorbed the striking imagery and powerful impulses of Jewish messianism; Jesus' preaching of the coming of the Kingdom of God was profoundly eschatological;[1] St. Paul's first *Letter to the Thessalonians* reflects his concern for sober living in the Last Days; and the second century A.D. saw the rise of the distinctly apocalyptic Montanist church. The orthodox leaders of mediæval Christendom, regarding their society as divinely ordained in its pattern and structure, found the chiliastic element in Christianity definitely embarrassing and accordingly played it down. It was no coincidence that mediæval messianic and millenary movements were not only expressions of eccentric religious fervour and heterodoxy, but also rallying-points of social radicalism and economic protest. This many-sidedness of such movements continued within Reformation Protestantism, as the rôle of Thomas Muntzer in the German Peasants' War and the revolutionary Anabaptism of Munster show,[2] but the seventeenth century was the last in which political, social and religious radical protest were all found interwoven in popular chiliasm. It was also the first century in which these elements became separated.

The seventeenth century was a great intellectual watershed: it began as a profoundly religious age and ended as one with increasingly secular assumptions; trade replaced faith as a motive for war; the Divine Right

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[1] For a current understanding of this see R. BULTMANN: *Jesus Christ and Mythology* (1960).

[2] For mediæval and Reformation chiliasm, N. COHN: *The Pursuit of the Millennium* (1957).

of Kings gave place to Continental power-state monarchy or English parliamentary monarchy. The period's preoccupation with apocalyptic comes to us as a social barometer: its fecundity reflects the neurotic flight into Biblical literalism that accompanied the immense political, social and economic upheavals of seventeenth-century Europe; its variety and fragmentation mirror the growing divorce of religion and politics, and the mounting groundswells of political secularism and religious quietism alike. Since the end of that century, Christian apocalyptic has been other-worldly pietism (*e.g.*, Jehovah's Witnesses and the American fundamentalist sects today); pseudo-messianism has been a phenomenon of obscure self-styled saviours and their devotees;[3] and political eschatology has been secular—the Herrenvolk mysticism of Nazism and the materialistic millenarism of Communism.[4] To look more closely at the apocalyptic of the seventeenth century will not only help us to understand its peculiar religious mentality, but will also throw light from a neglected angle upon some of the far-reaching changes of social and intellectual perspective accomplished during that age.

My discussion will be mainly concerned with chiliasm in England, but it was, of course, a European phenomenon. Germany, Poland, Sweden, Bohemia, the Austrian Empire, even far-away Russia and Portugal,[5] were all infected in varying degrees with millenary preoccupations. The almost messianic expectation surrounding the person and activities of Gustavus Adolphus of Sweden in the Thirty Years' War aroused the loyalties of some English Puritans as well as Continental Protestants, but by the end of the conflict in 1648 such high-flown religious feelings had long since vanished. It needs to be remembered that astrology, as well as the biblical books of prophecy, was a source of chiliastic speculation in Europe, and through the circulation and publication in England of the works of Alsted, a German Protestant theologian who was professor at Weissemburg University in Transylvania from 1629 until he died in 1638, such notions of "astrological apocalyptic" percolated across to the expectant English public at the time of the Civil War.[6] John Dobric, a German mathematician of the early

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[3] *E.g.*, R. MATTHEWS: *English Messiahs* (1936).

[4] COHN: *op. cit.*, pp. 307-14.

[5] In 1648 the famous *Kniga o Vere* (*The Book of Faith*) appeared in Moscow, portending the imminent end of the world. Professor H. R. Trevor-Roper informs me that in 1649 a Portuguese Jesuit, Antonio Vieira, wrote a Fifth Monarchist apocalyptic work.

[6] *The World's Proceeding Woes* (anon.) (London, 1642) and WILLIAM BURTON'S *The Beloved City* (London, 1643) contained in English the essence of Alsted's apocalyptic thought, which had first appeared in *Theologica Prophetica* (Hanover, 1622); *Thesaurus Chronologiae* (Herborn, 1624); *Diatribe de Mille Annis Apocalypticis* (Frankfort, 1627).

seventeenth century, used Bible and stars alike to foretell the future triumphs of the Protestant Church in his *Interpreter of the Times* (1612); Stephan Pannonius wrote from Turkish-occupied Hungary in 1608 to prophesy the imminent rise of a Constantine-like Emperor who would free the oppressed and overthrow the Catholic Anti-Christ;[7] even such scientific astronomers as Kepler and Tycho Brahe wrote horoscopes and expected the Golden Age shortly. Alsted read these astrological predictions, conjoined them with his own biblical researches that the seventeenth century would see the setting-up of the thousand-years reign of the Saints on earth, and from 1622 until the 1640's these notions had a growing audience first in Europe and later in England.

In England apocalyptic had become a talking-point among academics by the 1630's. At Christ's College, Cambridge, Joseph Mede saw the sequence of millennial events as follows: the visible, glorious appearance of Christ on earth would produce the destruction of Anti-Christ and all the enemies of the true Church, and "the reign of the thousand years granted to new Jerusalem, his most holy Spouse, upon this earth," towards the end of which time the Satanic forces would arise again but be finally suppressed, and the subsequent Universal Resurrection and Judgment would be followed by the end of the material order and the total translation of the Saints to the spiritual sphere. Mede held the Millennium would commence no later than 1716, probably before. His apocalyptic notions, discussed in his *Clavis Apocalyptica* (1627) and *Commentary on the Revelation* (1632) were widely read in England.[8] Dr. George Hakewill, Archdeacon of Surrey, whose treatise *An Apology of the Power and Providence of God in the Government of the World* appeared in 1630,[9] similarly believed himself living in the final age of the world. He did not like predicting exact dates, but agreed the future would see a thousand apocalyptic years in which the Satanic forces would be bound and the Saints live in peace. The conversion of North American Indians he saw as a fuller calling of the Gentiles than hitherto known, and the coming conversion of the Jews—in which the English Puritans including Cromwell himself believed—would complete the events necessary to precede universal millenary peace. The overthrow of the power of the Papacy was central to Hakewill's chiliasm, and in this connection he was not pessimistic:—

> As we need not doubt that *Antichrist* is long since come into the world,

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[7] STEPHANUS PANNONIUS: *De Circulo Operum et Judiciorum Dei* (Pesth, 1608).

[8] *Works of Joseph Mede*, ed. J. WORTHINGTON (1672 edition), pp. I-XLV.

[9] BURTON: *op. cit.*, pp. 85-6.

so many passages of holy *Scripture* and testimonies of learned men, make us more than hope that (notwithstanding his late victories and triumphs) his downfall is not far off.

Francis Potter, learned divine and Rector of Kilmington, Somerset, in the late 1630's, delved into Scriptural mathematics and added to the academic interest in chiliasm. Potter's *Interpretation of the Number 666* circulated widely in manuscript among churchmen and academics in England and abroad before its publication in 1642.

The ramifications of this academic interest in apocalyptic were linked, *via* the activities and multifarious interests of those three international Protestant churchmen of the mid-seventeenth century, Samuel Hartlib, John Dury and Jan Comenius, with a wide circle of public figures concerned about schemes of education, the advance of scientific understanding, model Christian communities, and missionary work among the Red Indians.[10] For a number of academics, clergy and interested laity, apocalyptic was an integral element of their religious thinking—but only one element. In so far as it afforded spiritual consolation, a basis for personal meditation and a focus of individual pious contemplation, it was an expression of religious quietism in the face of a world of religious conflict. In so far as apocalyptic provided hope of divine historical processes reversing contemporary Papal advance and implicitly invited oppressed Protestants to identify themselves with these processes, it was a religiously-derived call to political action. Quietism and religious politics, the two contradictory aspects of seventeenth-century Protestantism, were present in that age's chiliasm.

The most extreme example of apocalyptic religion providing the impulse for political action was the Fifth Monarchy movement in the time of Cromwell.[11] Deriving their name from the then current exegesis of *Daniel* 7, which identified the four beasts with the four great world empires of Babylon, Persia, Greece and Rome, the Fifth Monarchy men declared the fourth empire had only finally ended with the death of King Charles I of England in 1649, and therefore the Fifth Monarchy of Christ in person with the Saints on earth was due at any moment. Visionary expectation was wide-spread in England in the years 1649-53, but the failure of the Parlia-

[10] H. R. TREVOR-ROPER, "Three Foreigners and the English Revolution," *Encounter*, February 1960.

[11] For Fifth Monarchism: WILLIAM ASPINWALL: *A Brief Description of the Fifth Monarchy* (1653); E. ROGERS: *Some Account of the Life and Opinion of a Fifth Monarchy Man* (1867); L. F. BROWN: *The Political Activities of the Baptists and Fifth Monarchy Men* (1912); W. SCHENK: *The Concern for Social Justice in the Puritan Revolution* (1948); R. S. PAUL: *The Lord Protector* (1955).

ment of the Saints in 1653 made Cromwell abandon whatever other-worldly political preoccupations he may have had and rule as autocratic Protector. In the eyes of the Fifth Monarchy men Cromwell became the final obstacle to be overthrown before the rule of the Saints could be set up, and abortive risings were attempted. A final plot was suppressed by Charles II's government in 1661, and thereafter millenary visions faded from the English political scene. Yet the expectation that action by the devotees of apocalyptic, if necessary violent, would trigger off the hoped-for divine intervention in human affairs, ushering in the rule of the Saints over the unrighteous with a rod of iron, was certainly a turbulent factor in English political life in the 1650's, and found vehement expression in the preaching of Fifth Monarchy men like Christopher Feake and Vavasour Powell.

Yet it is an interesting indication of the diverse cross-currents of the time that some who had held politically apocalyptic notions during the 1640's had abandoned them by the 1650's. William Erbury, a well-known Independent preacher (1604-1654),[12] was typical of such people. As chaplain to Skippon's regiment in the Parliamentary army, Erbury travelled widely and preached in many parts of England, notably East Anglia, Oxford and London, and suffered sporadic persecution by the authorities, who suspected him of Antinomian and Socinian notions, but he was certainly popular among the soldiery and common people. From his writings and reports of his sermons, Erbury was evidently overshadowed by a compelling sense of the imminence, even the actual presence, of the "Last Things," of the fulfilment of the visions of Daniel and the Johannine Apocalypse, and the completion of the Church's eschatological mission. The parliamentary commission sent to Oxford to test out Erbury's orthodoxy reported in 1647 that he "talked much of the sealed book"; in short, his religious perspective was frequently expressed in chiliastic symbolism. Until 1647, and to some extent in 1648, he preached a form of proto-Fifth-Monarchism—that the temporal dominion of the chosen Saints of the Lord over the unrighteous was not only highly desirable, but also in fact about to dawn. At Oxford (1646-47) as regimental chaplain and preacher to an Independent congregation, his message included the potentially revolutionary theme: "Whatever God hath given to the Son he hath given to the Saints," which Erbury interpreted to include not only spiritual bless-

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[12] For Erbury: *Dictionary of National Biography*; H. J. McLachlan, *Socinianism in 17th Century England* (1951), pp. 226-33. *Truth Triumphing Over Error* (1646) and *An Account given to Parliament* (1647) are official Presbyterian accounts of Erbury's activities at Oxford. *A Small Mite in Memory of William Erbury* (1654) and *The Testimony of William Erbury* (1658) are posthumous commendatory works by anonymous devotees of Erbury.

ings, but also political power—"Kingdoms, Countries and people." The appeal of such notions to newly victorious soldiery and to economically depressed but religiously expectant lower-class sectaries is obvious, and was reinforced by the promise of active power in the new millenary order: "men shall know it, and *come and worship at our feet.*"

The return of the Jews to England and their conversion was another of Erbury's clarion-calls with generally acknowledged apocalyptic associations. The Parliamentary commission did not doubt that Erbury's denunciations of tithes, the settled parochial organization, and the Presbyterian Parliament, stemmed from his preoccupation with chiliastic expectancy. Mr. Erbury "seemed most confident when he came to urge his arguments, taken out of the Book of the *Revelations,*" they reported, and from the latter he derived his affirmation that "*The Saints have the same power over the nations to crush and break them that Christ himself hath.*" Erbury was expelled from Oxford not only for his rather confused Socinian sentiments but also for the social radicalism implicit in his apocalyptic. The commission declared Erbury aimed at the overthrow of "Magistracy and Ministry." Certainly at this time Erbury was inviting his audiences to share actively in the politico-constitutional destruction and upheaval which was the necessary prelude to the Day of Judgment, and he clearly interpreted the remarkable victories of the Parliamentary army as evidence that the divine eschatology was being fulfilled in his own day. This notion, very wide-spread in the New Model Army, the Independent churches, and the London working-classes and small traders, formed the basic theme of Erbury's *The Lord of Hosts* (1648). Yet by 1652 Erbury had definitely abandoned literalist apocalyptic notions, attacked millenarism for its carnal associations and declared political violence by Christians was wrong, and was preoccupied with the ministry of the Spirit as more important than outward ecclesiastical forms. His eschatology had become purely spiritual and quietist. It was a widely experienced change reflecting religious and popular disillusionment with the failure of the Puritan triumph in the Civil War to achieve a thorough-going social, political and religious reformation in England.

One example of this failure had been the ruthless suppression of Gerrard Winstanley's Digger experiment[13] near Cobham in Surrey (1649-50), and there is no doubt that this abortive essay in early communitarian socialism derived from the desire to return to true Christianity, in what Winstanley

[13] For the Diggers: D. W. PETEGORSKY: *Left-Wing Democracy in the English Civil War* (1940); G. H. SABINE: *The Works of Gerrard Winstanley* (1941); SCHENK: *op. cit.*, pp. 97-111; W. D. MORRIS: *The Christian Origins of Social Revolt* (1949), pp. 115-38.

felt to be the sixth age of the world prior to the coming dawn of the seventh epoch and the Day of Judgment. Winstanley's writings are shot through with apocalyptic terminology and chiliasm, interpreted in terms of true spiritual and social renewal—*The Breaking of the Day of God* (1648) is full of this. In *Truth Lifting Up its Head* (1649) he implicitly looked to the Second Coming of Christ, for which he believed the time was ripe. "He will change times and customs, and fill the earth with a new law, wherein dwells righteousness and peace. And justice and judgment shall be the upholders of his kingdom."[14] The Diggers' attempt to end private property was a symbolic affirmation of their belief that God would soon intervene in human affairs to terminate a fallen worldly order and establish a redeemed Creation.

With the end of the Commonwealth and Protectorate, political apocalyptic completely vanished, though popular credulity about the imminent end of the world persisted, and gave an audience to such strange figures as Solomon Eccles,[15] the eccentric Quaker prophet of doom in the plague-stricken London of 1665.

I have only touched on a few of the many diverse aspects and examples of apocalyptic thought and preoccupation in seventeenth-century England. The study of this subject, essential to any full understanding of the religious mentality and social atmosphere of the time, has hardly begun. Academic theology made its contribution to millenary expectancy; the Puritan Revolution threw up many with visions of ecclesiastical and political revolution as indicative of the final age of the world; and for many also the failure to set up a new order, whether by human political action or divine intervention, demanded a re-assessment of the divine eschatological purpose in purely spiritual and quietist terms. The first half of the seventeenth century was the last age in English history when religion was central to politics: this secularization of the political sphere which developed throughout the century can be seen reflected in men's view of the end of the world and in their abandonment of notions of the impending rule of the Saints over a paradise on earth.

BRIAN G. COOPER

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[14] SABINE: *op. cit.*, p. 121.

[15] A. HUNTER; *The Last Days* (1958), pp. 68-87.

FEAR

[In introducing the late **Mr. Claude Houghton**'s story "Nightmare" last month we referred to his having contributed this article on "Fear." It shows the same delicate perception of and sharp penetration into human motives and spiritual possibilities that gave an unforced moral quality to his stories. — Ed.]

> Fear [says Emerson] is an instructor of great sagacity, and the herald of all revolutions. One thing he teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere.... Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing.

To read this quotation is to realize the road we have travelled. Today, few would refer to fear as a "carrion crow." It is regarded not as a menace, but as an ally. Big and little rulers (remembering the methods by which they seized power) both realize that only by creating fear in their followers, and then exploiting it, can they maintain their ascendancy. Fear handcuffs a man to his fellows. It creates, therefore, only a negative unity: but unity of any kind receives a rapturous welcome today.

The modern world has reached a state in which practically everyone is afraid of everything. Behind the fire-breathing boasts, the missile menace, the frenzied propaganda, the endless conferences, there is Fear. Life has become a nightmare. But a nightmare has only to last long enough in order to seem normal and inevitable, and this, presumably, is the explanation of the fact that the most monstrous conditions are now accepted as permanent features in a spectral landscape. Food is destroyed although people are starving. Half humanity is hungry. Civil strife is raging, or fermenting. Everyone is terrified of war; yet every nation is piling up mountainous armaments because—every other nation is piling up mountainous armaments. "You must be prepared to inflict every imaginable horror on your neighbour because he is preparing to inflict every imaginable horror upon you." That is the formula. To awaken Fear has become an industry, a highly organized industry, and a fiercely competitive one.

But the creation of a negative unity is not the only illusory advantage to be derived from fear. There is another, which also receives a rapturous welcome from a world imprisoned in an economic strait-jacket. It is this: there is money in fear. Yes, there's money in fear! That's a grand discovery. It reveals a vista of unsuspected and vast markets, as the posters

on every hoarding testify. Today, all the fears that haunt humanity—but chiefly the fear of death, the fear of disease and the fear of one's neighbour—are exploited with bewildering ingenuity. The extent to which the modern world is dominated by fear is dramatically revealed by the difficulty experienced in imagining the world haunted no longer by this spectre with its thousand shadows. How many of our institutions would remain standing if a magic wand were waved and fear was banished for ever from our hearts?

It is now a truism that there can be no economic revival until confidence is restored, and that there can be no restoration of confidence while nations continue to be haunted by fear. But no positive policy for the laying of the spectre has been advanced. On the contrary, what is preached day in, day out, and ever more stridently, is the gospel of Nationalism, which, today, is no more than self-interest in uniform. But despite its claims Nationalism is in most cases a lie, since—owing to class differences as to what constitutes self-interest—those who speak in the name of the nation only do so after ruthless suppression of those who disagree with them. The supreme fact in the whole situation is that there is not a single unifying idea in Europe. And the inevitable consequence is that there are nations no longer. There are warring parties. The only recognized argument is force. The gangster's creed has triumphed. If this is denied, it is suggested that all the old conceptions to which lip-service was once paid ("Good Europeans," "Justice," "Freedom," "Rights of Man" and so on) now seem faded, far-off, unreal. It is true that they occasionally turn up in leading articles, or in perorations by public men, but they no longer have even symbolic validity. They are recognized for what they are: the "common form" of propaganda.

The best aspect of life today is that men are being forced to realize the depths within themselves—those depths which are the measure of their potential greatness. The old tomfoolery that the natural man is really an angel in a bowler hat has been blown sky-high. We find ourselves back in the jungle—and the God of the jungle is Fear. Sooner or later, all of us will have to face that fact.

And, in facing it, it may be we shall discover that Fear is the only god, when life is reduced to an endless scramble for loot. If reality is conceived merely in terms of what you can grab before the grave claims you for ever, then life must become a jungle. It is inevitable. And, it is as well to remember, the jungle has no history, for it is concerned only with ceaseless conflict. When a man will fight only for his own hand, history has come to an end. The paradox still stands that if there is nothing worth dying

for, there is nothing that makes life worth the living.

Unless men can be delivered from fear, they will continue to take giant strides towards catastrophe. It is fear, and only fear, which renders men capable of any and every enormity. All reckless courage is rooted in fear: and much bravery is an inversion of the fear of cowardice. Fear is the supreme adversary. "I am afraid of nothing—except Fear," said Montaigne.

Fearlessness is the first virtue mentioned in the sixteenth discourse of the *Bhagavad-Gita,* but this fearlessness to which Krishna refers is far removed from the meaning we usually attribute to the word. His fearlessness is a fulfilment—a state of being. It is not isolated "heroism"; it is a spiritual synthesis. With us, a man may be physically brave—and a mental or moral coward. Conversely, he may have mental or moral courage, and be a coward physically. But the fearlessness of which Krishna speaks is utterly removed from the "fearlessness" which consists in "not being afraid." It is a fearlessness born not of the absence of fear, but of the presence of love. It is the fearlessness created by a relationship with that which IS—the fearlessness of one who is not deceived, therefore, by that which seems. It is that order of fearlessness which retains its identity though it descend into hell.

It is still possible to retrace the road we have travelled, but a condition precedent to our return is a realization of the nature of the gods who have led us to the brink of chaos. Sooner or later men and nations have to look the gods they have served between the eyes. It is seldom a pleasant experience; for the gods we have served bear little resemblance to the ones we profess.

Today, the modern world is so bewildered by its destination that it has forgotten the road that led to it. It may be that this speech of Krishna's will recall that road:—

> They comprehend not, the Unheavenly,
> How Souls go forth from me; nor how they come
> Back unto me: nor is there Truth in these,
> Nor purity, nor rule of Life. "This world
> Hath not a law, nor Order, nor a Lord,"
> So say they: "nor hath risen up by Cause
> Following on Cause, in perfect purposing,
> But is none other than a House of Lust."
> And, this thing thinking, all those ruined ones—
> Of little wit, dark-minded—give themselves
> To evil deeds, the curses of their kind.
> Surrendered to desires insatiable,
> Full of deceitfulness, folly, and pride,

In blindness cleaving to their errors, caught
Into the sinful course, they trust this lie
As it were true — this lie which leads to death —
Finding in Pleasure all the good which is,
And crying "Here it finisheth!"

CLAUDE HOUGHTON

INTERNATIONAL PHILOSOPHICAL QUARTERLY

WE EXTEND a hearty welcome to this new journal of Philosophy with a truly international outlook, sponsored jointly by the Fordham University of New York and Heverlee-Louvain of Belgium. It is a welcome departure in that it posits that "the only adequate horizon for philosophy is a world-horizon." To bring face-to-face in a single forum...the main currents of both Western and Eastern philosophical thinking" is a very estimable, if somewhat ambitious, objective. We wish the new venture a resounding success.

The inaugural issue in its opening article starts very appropriately with an able summary of some of the well-known phases of development of five important philosophical traditions in India, China and Japan, "which are capable of contributing to a vision of a new world-humanism integrating the unique contributions of both East and West."

The second article, on Greek philosophy, does well to emphasize that the Greek philosophical quest was indissolubly bound up with the living of the good life. *Theoria* and *praxis* were closely linked, even as in some well-known Eastern systems of philosophy.

The third and fourth articles, on value and meaning, respectively, are typical studies of modern German metaphysicians and call for close study and involve stiff reading.

The fifth article contains a comparative study of the view-points of Plotinus and Leibnitz on the status of attribution — a central problem in all rationalist and idealist systems. The sixth article relates to a contemporary philosophical movement which is based on linguistic analysis, and offers a critical survey of modern efforts to evaluate theistic language.

The *International Philosophical Quarterly* thus starts off with a substantial and interesting issue, not the least valuable contribution to it being the very competent book reviews which focus attention on some notable current contributions in philosophy.

We wish this new Quarterly all success and a long life.

D. GURUMURTI

JAINISM AND DEMOCRACY

[**Dr. Indra Chandra Shastri, M.A., Ph.D., Shastracharya, Nyayatirtha,** is at present Head of the Department of Sanskrit, Institute of Post-graduate Studies, University of Delhi. A brilliant career as student and research scholar lies behind our learned contributor, and he is the author of numerous papers and a doctoral thesis on "The Epistemology of the Jaina Agamas." In this article he examines basic Jaina attitudes in metaphysics, logic and morals, and shows that they would nourish true democratic qualities of mind and heart, which are necessary to the success of democracy as a political form. — ED.]

EQUALITY, JUSTICE AND LIBERTY are regarded as the three fundamentals of democracy. As a matter of fact the latter two are merely amplifications of the former. Justice and liberty are the natural effects of equality. At the same time, equality is a necessary condition for them. Justice without equality is no more justice; liberty without respect to equality leads to anarchism and disorder: equality is the sum total of democracy.

The Jaina term for equality is *samatā*. But it is far more significant. It includes harmony also. Mere equality cannot constitute a peaceful and progressive society. The essence of individual as well as collective life is not mere equality but equality plus harmony.

Jainism, both as a religion and as a philosophy, has been developed on the principle of *samatā*. The daily rite prescribed for a Jaina is known as *samāyika*, which means the practice for introducing equality into life. *Samatā* in life means the state of inner equilibrium and the practice of *samatā* means an effort to be free from the causes of disequilibrium. The same thing is described in the *Bhagavad-gita* as *samatva, sāmya,* etc. The causes of inner disequilibrium are also responsible for creating a feeling of distinction between man and man, which, according to Jainism, is the basis of sin. The passions responsible for difference and disequilibrium are twenty-eight. Out of them, the first sixteen are major and the remaining nine are minor ones. The first sixteen represent the four intensities each of anger, conceit, crookedness and greed. We can name those intensities as extremely strong, strong, mild and extremely mild. The development of character, according to Jainism, is based on the gradual washing out or pacification of these intensities. The person in the grip of the first intensity cannot claim to be a Jaina at all; one in the second intensity cannot claim to be a *shravaka, i.e.,* a lay aspirant with minor vows; one in the third intensity cannot be a monk; and one even in the fourth cannot attain the highest goal, *i.e.,* salvation. As soon as an aspirant is free from the effect of the

last intensity, he obtains *Kaivalya*. He becomes a friend of all living beings. He is enemy to none and none is his enemy. His outlook and behaviour exhibit full equilibrium within and full equality without. He is absolutely free from the feeling of distinction between himself and others.

Jainism attaches equal importance to the purification of all the three —mind, speech and body. Buddhism and Vedanta attach special value to mental purification, but, according to Jainism, all of them are equally important.

External equality means the application of inner equality into practical life. When the mind is free from the feeling of distinction, equality in behaviour is its natural outcome. Jainism does not recognize any distinction on account of external factors such as caste, sex, dress etc. It does not lay down any external condition even for salvation. Anybody, whether in the order of Jainism or outside, can attain it on achieving the requisite inner purification. Jaina scriptures classify the souls attaining salvation into fifteen types and place all the aspirants on a par. It does not matter whether they are within the order or without, in the form of a Jaina monk or in some other form, belonging to either sex to any creed or without a creed of their own. The first condition of salvation is not to recognize any difference on the basis of caste, creed, sex, nationality or any other external factor, and hold inner qualifications to be the only criteria for high office or position.

All souls, according to Jainism, are fundamentally of the same nature, which is obscured by external factors. Jaina *sādhanā* or mysticism means the soul's struggle for a victory over these factors. The souls that have won the entire battle are called Jinas, the conquerors. In the ascetic order of Jainism, seniority is based on the state of this conquest. The longer the period of this spiritual struggle, the higher in rank the person is. Sometimes, as punishment for a serious offence, the aspirant is demoted by technically reducing the period of his ascetic life. It only means that the treasure of his spiritual wealth is held to have gone down with every digression.

Jainism is not dogmatic even as to a code of conduct. Honesty or sincerity is the only criterion. Sanghadasa Gani, an ancient commentator of the Jaina canon, declares: "The Jinendras have proposed neither injunctions nor prohibitions. They have commanded only that a person should be sincere and honest in his transactions."

Religion generally comprises four elements: Deity, priest, beliefs and practices. Jainism does believe in Deity. But that Deity is not a God or a person eternally occupying the highest position. According to Jainism

the highest deity is the manifestation of natural potencies. It is known as *paramatman,* the holiest soul. An unlimited number of such souls is already in existence and it will go on increasing with the course of time. In a democratic State, everybody is entitled to attain the highest position, to become the President or Prime Minister of the State. Similarly, in Jainism, every aspirant can become *paramatman.* The same is known as *Arhat,* the deity deserving worship.

All rites of Jainas begin with a salutation to five offices or positions. No individual person is included therein. All positions are open to everybody. The first two of them are associated with the Deity: one, with the Deity in physical existence and the other, in pure spiritual existence. The remaining three are associated with the monk undergoing struggle, *viz.,* the positions of the Preceptor, the Teacher and the Ordinary monk, respectively.

A Jain does not worship the deity for the grant of boons or to pacify its anger. According to Jainism, every person himself, and none else, is the moulder of his destiny. Deity has nothing to do with that.

The worship goes to the ideal and not to the person. The word *Tirthankara,* by which Deity is recognized in Jainism, gives that sense clearly. It means one who constructs the ford to salvation. The *Tirthankaras* found a path to the attaining of peace and happiness, and showed it to the public. They are worshipped only in virtue of the ideal which will lead others to that high goal.

Next we come to the priest. Any person, on acceptance of the five great vows that are the basic concepts of Jaina morality, becomes a priest in the order. There is no distinction of caste, sex or any other external factors. Even a monk from a Brahman family must salute one from a Shudra family if the latter is senior in the order. A number of highly respected monks belonging to Chandala families existed in the lifetime of Mahavira himself.

The third element of religion is belief. Belief in the equality of souls is the foundation of Jaina ethics; belief in the equality of experience is the foundation of Jaina metaphysics; and belief in the equality of thought is the foundation of Jaina logic. We shall discuss later how these beliefs have developed into the main currents of this full-fledged system.

Meanwhile, let us first take the fourth element, *i.e.,* practices. I have already referred to the Jaina practice of *samāyika.* Similarly, we have *pratikramana.* It is also a daily rite, in which the monks and lay followers repeat their vows and repent for omissions and commissions, deliberate or inadvertent. A monk must observe this rite every morning and evening.

A lay follower may observe it daily, fortnightly or every four months. But nobody can claim to be a Jaina without observing it at least once a year.

At the conclusion of this rite the observer repeats a hymn of friendship. He forgives others and asks others for their forgiveness. He announces friendship with all and enmity to none. This is the most important ceremony of the rite. The annual rite is observed in the Bhādrapada month at the close of the rainy season. Every Jaina fasts the whole day and observes *pratikramana* in the evening. Next day, he goes with folded hands to all acquaintances and asks their forgiveness for any offence or misbehaviour towards them in the past. Thus he begins a new chapter of friendship every year. This festival is known as *Paryushana, Samvatsari* or *Dashalakshmani*. It is the highest and most sacred festival of Jainas.

Now let us come to Jaina philosophy in its three aspects of ethics, metaphysics and logic.

Jaina ethics is based on the theory of *Karma*. Our passions and physical movements accumulate a certain type of subtle matter which pollutes the soul with its dirt. The distinction among individuals is the effect of this dirt. The individual himself is responsible for the washing out or the further accumulation of this dirt. No deity or any other being can interfere with it. Our miseries and happiness also depend upon the *karmic* influence. But the *karmic* influence is not altogether unchangeable. The individual can reduce, enhance or wipe out altogether the effects of accumulated *karmas* through penance and self-control. He can postpone an effect or experience it sooner than he would in the absence of modifying action on his part. The Jaina, though he believes in the theory of *karma* and the effects of former lives, yet fundamentally rejects any fatalism where everything is sealed. Jainism provides full scope for personal effort, which is an important factor of democracy. This is the basic concept of equality of opportunity.

The Jaina canon prescribes five vows—Non-violence, Truth, Honesty, Celibacy and Non-possession—as the code of morality. A lay follower follows them in part, while a monk is expected to practise them completely. The first and the last vows are a special contribution of Jainism; they are also the life-breath of democracy.

Ordinarily, violence means injury to life and non-violence means abstinence from it. In Jaina scriptures we find the word *prana* for "life," with a wider and more comprehensive scope. The same scriptures classify *prana* into ten. All the five senses constitute one *prana* each. The three motors of mind, speech and body constitute one *prana* each. Breath and

life provide the last two types. Injury to *prana* includes injury to any of the ten types. Any obstacle or restriction put to one's free application of the sense organs is *hiṁsā*. Everybody has a perfect right to see, to listen, to taste, to smell and to touch whatever he likes provided he does not encroach upon the rights of others. Any restriction on this right is *hiṁsā*. Similarly, one has perfect right to think, speak and move freely. Any ban on free thinking or speaking is *hiṁsā*. Similarly, to breathe in open air and to live the full span of life also is everybody's natural right. Thus we see that the principle of *ahiṁsā* includes all the salient features of freedom in a democratic State.

Aparigraha, the last vow, is the inner application of non-violence. In fact, *parigraha* means attachment (*Murchha*). It is the main cause of creating a distinction between man and man and between thought and thought. In case one is attached to a particular object, it would lead him to bondage, resulting in disequilibrium of mind and a feeling of discrimination towards external objects. Similarly, attachment to a particular person creates distinction and disturbs the serene attitude of *samatā*. This is the cause of all social evils. Attachment to a particular nation, sometimes commended as nationalism or patriotism, is the root cause of international crises. It is only *samatā,* the attitude of equality towards all, that can solve these problems. Attachment to certain thoughts has given rise to all the creeds and sects in the sphere of religion and to different parties in the sphere of politics. Consequently, religion, which came into existence as a redeemer of humanity, became the cause of large-scale bloodshed. If we learn to respect the feelings of others, if we learn to pay the same respect to the views of others as we do to our own and apply the principle of *samatā* in the sphere of mind, the Universe can be saved from the great calamity which is disturbing the mind of every thinker.

This *samatā* in thought is interpreted in Jaina logic as the principle of Non-absolutism which is the essence of Jaina philosophy. According to Jaina logic, our views are formed on the basis of individual experience. As far as its supporting experience goes every view is equally correct. But every experience is confined to a particular aspect only; no experience can take into account all the aspects of a reality, which are unlimited. Every view is correct, therefore, in relation to a particular aspect. In relation to other aspects it may be wrong. An assertion of any absolute truth involves the exclusion of other viewpoints. Shankara declares ultimate unity as the absolute truth; consequently, he declares the appearance of differences as *mithyā* (illusory). The Buddhist, on the other hand, propounded difference as the absolute truth. He declared unity merely an idea, without any

corresponding reality. Jaina logic admits both the viewpoints as partial truths and places them on an equal level.

The Jaina theory of *Syādvāda* is misinterpreted as indefiniteness or irresolute doubt. Jainism is perfectly clear in its theory of relative truth. For practical purposes Jainism has introduced the theory of *Naya,* which means preference of a particular viewpoint on a particular occasion according to the interest of the speaker or the doer. Similarly, in the democratic parliament one individual must respect the views of another individual, one party that of another party; and only then a practical truth can be reached. The present system of democracy is, in fact, a dictatorship of the party in power. The whip of the party continues swinging in the air and no individual is allowed to vote or express his views freely. According to Jainism, ethically this is a sin and logically a wrong approach to truth. *Aparigraha* in thought is an urgent necessity of the time; particularly when the meeting of different peoples has become a simple affair and the world has become like a small town and cultural mingling is in rapid progress.

In brief, the tenets of Jainism can be summed up in the following four concepts and one can see in them all the requisites of democracy:

1. Non-violence: The belief in equality between one's own life and that of others, *i.e.,* respect for all life.

2. Non-absolutism: The belief in equality of viewpoints coming from different quarters, *i.e.,* respect for mind.

3. The theory of Karma: Equality in justice; the essential nature of the soul and efforts for attainments.

4. Mysticism: Essential equality between worshipper and the worshipped.

This is sufficient to give an idea as to how Jainism signifies democracy in religion, philosophy, mysticism, social ceremonies and all other aspects of life.

I may point out here a significant adjective in Jaina canon. Sadhus are known as *samānas.* Lord Mahavira also was generally qualified with the attribute. *Samane Bhagavan Mahavire* is a common phrase of the Jaina canon. The *prakrita* word *samāna* is generally rendered into Sanskrit as *Shramana.* The former indicates the feeling of equality. We have already discussed it. A Jaina tries to practise the feeling of *sama* in his life. The scriptures say *Samayae samana hoi, i.e.,* one becomes *samāna* through *samatā.* The second derivation is from *shrama.* A Jaina is instructed again and again to rely upon his own efforts. No deity or any other supernatural power can help him. He can achieve happiness and salvation through his own efforts only. None can purchase the virtue accumulated by the acts of

some one else. Thirdly, it is *shama, i.e.,* the pacification of one's own passion and desires, which is the way to real happiness. Jainism is emphatically against the increase of desires and necessities. It is the tone of the entire ascetic tradition of India. The above three factors give an insight into the *shramanic* culture. They are also the requisites of democracy.

I. C. SHASTRI

I FOUND that instead of a love for his countrymen, the observance of caste distinction leads one to hate even his neighbour, because he happens to be of another caste. I could not bear this injustice. What fault is it of any one that he is born in a particular caste? I respect a man for his qualities and not for his birth. That is to say, that man is superior in my eyes, whose *inner* man has been developed or is in the state of development. This body, wealth, friends, relations and all other worldly enjoyments that men hold near and dear to their hearts, are to pass away sooner or later. But the record of our actions is ever to remain to be handed down from generation to generation. Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death. I could not do this by observing the customs of caste. It made me selfish and unmindful of the requirements of my fellow-brothers....I again saw that if I were to observe outwardly what I did not really believe inwardly, I was practising hypocrisy. I found that I was thus making myself a slave, by not enjoying the freedom of conscience. I was thus acting immorally. But Theosophy had taught me that to enjoy peace of mind and self-respect, I must be honest, candid, peaceful and regard all men as equally my brothers, irrespective of caste, colour, race or creed. This, I see, is an essential part of religion. I must try to put these theoretical problems into practice. These are the convictions that finally hurried me out of my caste.

—DAMODAR K. MAVALANKAR (1880)

NEW BOOKS AND OLD

J. MIDDLETON MURRY AS LITERARY CRITIC *

In this, an admirable selection of John Middleton Murry's essays, Mr. Rees has concentrated, very naturally and rightly, on those of literary interest. Murry not only was an eager, vivid and penetrating critic but also he is most easily grasped in that aspect by the average cultivated reader. We have to remember, however, that Murry's mind was many-sided, his interests wide, and that he had above all a genuine gift of mysticism. Perhaps therefore at least one example of his more esoteric writing should have been given.

As a literary critic it is upon his Keats studies that Murry's fame particularly rests. Perhaps the finest examples are given here, "Soul-making" and that stimulating and revealing essay "Keats and Wordsworth." On the biographical side Murry in his great personal love for Keats was apt to be prejudiced, especially unfair to at least two of the poet's friends, Charles Brown and Joseph Severn; though in the case of the latter I personally know that he privately recanted, though perhaps not in print.

One of Murry's assets was his erudition, an exceptionally wide range of reading. Of special interest to me was his essay on Spenser, "The Poets' Poet," pointing out how true Lamb's epithet was in the early nineteenth century. "From Spenser," Murry remarks, "one might say, he [Keats] learned to be a poet; from Shakespeare to be a great one."

We do not need to be told that the modern world has little patience with Edmund Spenser: few of us, in spite of manifest beauties, can read beyond Canto I. "Spenser," Murry wrote, "belongs to the archæology of literature . . . and this is not because he is ancient simply." Dante, after all, is not so regarded; indeed,

> one of the most accomplished of our modern poets [T. S. Eliot of course] can recommend his contemporary poets to seek in Dante their sustenance and the pattern of their skill.

And yet traditional poetry has its roots in Spenser. The fault, Murry asserted, lies in the modern age, not in Spenser. No one should attempt to read Spenser for the story, which is long-winded, diffuse and not very coherent, or for thought or moral intent, but for the splendour of language and imagery; and this is what the traditional poets, and indeed every great poet since his age, drew from Spenser. Poetry nowadays has quite other aims. Also the world in general has been led by a spate over some hundred and fifty years of fine novels to expect a good story in what would appear to be a narrative poem.

There are welcome touches in Murry's work of what one might call the larger common sense stimulating the mind and freshening one's outlook. For example in the early essay "Seriousness" he points out that a writer cannot be dismissed as not serious because his best work is comic. Dickens's comic vision "was the fiercest that has ever been in English literature, so savage as to be sometimes all but unbearable." "What could be more terrifying," he asks, "than the final quarrel between Sarah Gamp and Betsy Prig?" Murry suspected that the "seriousness" demanded in good writers by

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* *J. Middleton Murry: Selected Criticism 1916-1957.* Chosen and introduced by Richard Rees. (Oxford University Press, London. xi + 306 pp. Frontispiece. 1960. 30*s*.)

Matthew Arnold is often confused with a sense of moral purpose; that authors who take themselves seriously tend to be accepted as serious writers.

This "seriousness" — to be found in comic work, indeed, in any class of work which is sincere, un-self-conscious— Murry would, I am sure, have claimed as a part in great writers of an essential integrity, a power to "discern a unity in multiplicity." This quality is most interestingly analyzed in an essay, given in this collection, on Tchehov (Chekhov).

One feels from studying this collection that Murry will live as a critic, will hold his own in a time when reputations are so easily made and forgotten. His vision was fresh, his expression vigorous and his mind richly stored.

DOROTHY HEWLETT

"AN INQUIRY CONCERNING WORLD UNDERSTANDING" *

IN THIS BOOK, written in 1945, Professor Northrop postulates that the basic problems of international accommodation are philosophical in character, and that our political conflicts cannot be resolved *in practice* until they have first been traced back to their ideological roots and there resolved *in theory*, "within the calmness of the study." If peace is to be achieved on a world scale, this means that the necessary fundamental theoretical harmony must be universally established. In other words, the groundwork of peace-making demands the eventual formulation of the philosophical foundations for a world sovereignty, nothing less. So, it is to this forbidding task that Professor Northrop brings all his learning, sensitivity, and intellectual self-confidence. The result is a stimulating and exacting analytical exercise, Toynbeean in its dimensions, which only a philosopher with an equal range of knowledge could evaluate authoritatively as a whole, but from which lesser men can gain many insights and a deeper understanding of the intellectual and emotional assumptions and feelings which inspire different societies to act in different, often conflicting, ways, when faced with common problems.

The "East" and "West" of the book's title do not refer to the conflict between democracy and communism, which since 1945 has so violently divided international society. This, like other competing systems of thought which Northrop analyzes, are regarded as differences within a widely embracing Western civilization, whose single, predominant "meaning" he seeks and eventually formulates. It is the meeting of this whole civilization with that of the Orient, "the East," which he deems the most challenging and potentially conflict-breeding confrontation of our age, and one above all demanding this theoretical harmonization. To this end he searches for a truly inclusive international cultural ideal, containing what is both intellectually and emotionally valid in the idea of good in each civilization, so that they can be made to support and sustain rather than combat and destroy one another. This he claims finally to discover, after a journey through Mexican culture, American and British Democracy, German Idealism, Russian Communism, Roman Catholic

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* *The Meeting of East and West: An Inquiry concerning World Understanding.* By F. S. C. NORTHROP. (Macmillan Paperbacks. The Macmillan Company, New York. xxii + 531 pp. Illustrated. 1960. 18*s.* 6*d.*; $2.65)

and Protestant cultures, Confucianism, Taoism, Buddhism, Hinduism and much else.

The solution to the basic problem of harmonization he finds in his discovery that the "East" has investigated things in their *æsthetic* component, while the "West" has investigated them in their *theoretic* component; they stand individually not for the same truth, nor for incompatible truths, but for two different yet essentially complementary components of the truth; each has something unique to contribute to an adequate philosophy and its attendant adequate cultural ideal for the contemporary world. And this ideal, grounded in both the æsthetic and the theoretic components of things as equally primary, defines the criteria also for relating democracy and communism, Roman Catholic mediæval and Protestant modern cultures, and other important competing systems of thought and action.

Fifteen years of cold war have passed since this book was written. The rise of "Oriental" Communism has brought new dimensions to the ideological struggle conceived universally. Systems of thought, instead of being humbly used and honestly revised in the search for truth about the nature and purpose of life, have been sharpened into dogmas, for use as political weapons. One may wonder, therefore, whether Northrop's journey, "within the calmness of the study," will have any meaning to men of power in our time. But that journeys of this kind are necessary, and that this one has been well conceived and executed, we should not doubt — as long as we have hope.

ALAN DE RUSETT

The Ayodhya Canto of the Ramayana as Told by Kamban. Translated from the Tamil by C. RAJAGOPALACHARI. (UNESCO Collection of Representative Works: Indian Series. George Allen and Unwin, Ltd., London. 128 pp. 1961. 16*s*.)

Whatever it may have lost of its original power and beauty, this translation of the Ayodhya Canto of the *Ramayana* of Kamban is in itself a work of art and achieves distinction as a piece of creative writing. It is like an oasis amid the arid wastes of so much contemporary "poetry." The language is simple and sensuous as Keats believed the language of poetry should be:—

> Beautiful was the queen Kaikeyi,
> More lovely did she seem that day,
> As on the white coverlet she lay,
> Her hands and feet like red lotuses
> Blooming on a coral vine
> That grew in the sea of milk.

Kaikeyi, youngest of King Dasharatha of Ayodhya's three queens, has her mind poisoned by the malicious advice of her hump-backed handmaiden, Manthara, who had a grudge against Rama, the eldest queen's son. As a result, Kaikeyi prevails upon the King to banish Rama to the forest for fourteen years and make her own son Bharata Prince Regent instead of Rama.

The *"Ayodhya Kandam"* is considered by many critics to be the finest canto of the entire poem, a classic rendering into Tamil by the poet Kamban of Valmiki's original Sanskrit epic.

The translation has a flowing irregular rhythm and illustrates how unnecessary is a strict adherence to conventional rules of prosody where true poetry as distinct from mere verse is concerned. It also illustrates the havoc wrought amongst the virtuous by the machinations of an evil character such as Manthara or Iago.

Owing to insurmountable language barriers the translator may sometimes have been unable to find the precise word or phrase desired, but this book will delight every connoisseur of poetry.

HERBERT BLUEN

Man, Soul, Immortality in Zoroastrianism. By FRAMROZE A. BODE. (K. R. Cama Oriental Institute, Bombay. 142 pp. 1960. Rs. 5.00; 10*s*.; $2.00)

To interpret the doctrines of an ancient faith like Zoroastrianism is a difficult task. These doctrines are to be gathered from texts composed in an old and almost forgotten language like the Avesta. Doctrines on any one subject are not dealt with together at one place in any given text. They have to be collected from different texts by the author who wishes to collate the ideas on a given topic.

Dastur Framroze Bode has attempted to collect together all references to the constitution of man, his soul, the *Fravashi*, and the concept of the soul's immortality as found in the sacred texts of Zoroastrianism and has given us a complete picture of the ideas held by the ancient Iranians on these subjects.

Dastur Bode starts by placing the era of Zarathushtra between 1,400 and 1,000 B.C. He then briefly states the constituent parts of the human body as conceived in Zoroastrianism. There are both physical as well as spiritual elements in man's composition. These several powers are separately dealt with.

Soul, as understood by the author, is the whole "Self," the "essential spiritual principle of human nature, the basis of consciousness and continuous individual existence." Zoroastrianism has given great importance to a man's soul, and in the *Gathas* great emphasis is laid on leading a righteous life for the ultimate good of the soul. Man is given freedom of thought in Zoroastrianism and he has to guide the activity of his soul (*Urvan*) to choose the right path and avoid evil.

The *Fravashi* is the highest spiritual principle in man. Dastur Bode has delineated all the important aspects of the nature and functions of the *Fravashis* as found in Avesta texts. He says:—

> The *Fravashis* are not merely the ghosts and the guardian spirits of one's forefathers, the concept of which developed from the cult of Ancestor-Worship, as commonly understood by Western Scholars.

He distinguishes between the *Fravashis* and Plato's Ideas.

Lastly, Dastur Bode considers the Zoroastrian ideas about the soul's immortality. The concept of the soul's immortality is now to be found in all religions of civilized man. But Zarathushtra was perhaps the first to introduce this concept into his religion. This concept is linked with the ideas about life after death and a life of the spirit in an attempt to reach the Holy Spirit of Ahura Mazda himself. It is by his righteous conduct that man is fitted to be worthy of the ultimate goal of perfection and immortality.

Dastur Bode has done a great service by collecting all the references in the Avesta on these subjects. The work is well conceived and full of thought for all those seeking to know the doctrines of Zoroastrianism on man, soul, *Fravashi* and immortality.

An interesting short paper by Dastur Bode on the "Influence of Ancient Iran on India" is appended to the work. It gives in some detail the influence exerted on India by the culture of ancient Iran in different aspects of life and will be found interesting by readers.

J. C. TARAPORE

Ballads and Stories from Tun-huang: An Anthology. By ARTHUR WALEY. (George Allen and Unwin, Ltd., London. 273 pp. 1960. 25*s*.)

Arthur Waley, who is already famous as an interpreter of Oriental literature to the Western world, now adds a new item to his achievement: *Ballads and Stories from Tun-huang*. These are a kind of Chinese Dead Sea Scrolls and

— as he tells us in his Afterword — taken from documents found in 1900 by the Taoist Wang Yüan-lu,

> a discharged soldier who, finding himself at a loose end, settled in one of the famous "Caves of the Thousand Buddhas" at Tun-huang, in the extreme north-west of China and made a living by selling Taoist spells.

These documents, dating from the beginning of the fifth century to the end of the tenth, consist for the most part of copies of well-known Buddhist scriptures in Chinese, apocryphal works and lost commentaries. Apart from these, there are "some Taoist texts and a few Manichean and Nestorian Christian ones in Chinese" as well as texts in Tibetan, Uighur Turkish and several other languages. In addition — and what was of most interest to Dr. Waley — about eighty specimens of popular literature: ballads, stories and legendary expansions and expositions of Buddhist scriptures. It is from these that he has drawn the material for this book.

In 1907, Sir Aurel Stein persuaded the Taoist Wang Yüan-lu to sell him a large number of the manuscripts, all of which are now in the British Museum in London. A year later, Professor Pelliot acquired others; all of these are now distributed in the libraries and museums of London, Paris, Peking and Japan. Dr. Waley tells us that only one of the stories in this book has been translated before — Confucius and the Boy.

Six stories in the surviving popular literature of Tun-huang bear the title *pien-wen,* of which five are in alternate verse and prose. Dr. Waley prefers not to translate the term (which, etymologically, is "incident-text") and comes very close to the European miracle play. He points out the resemblance between this form of ballad and the thirteenth-century French romance, *Aucassin and Nicolette*; both are in alternating passages of prose and verse and in both, for the most part, the verse is in seven syllables. He hints that there may have been some indirect Chinese influence, *via* the Turks and the Arabs, on the French romance.

They bear one away to a fantastical world of extravagant verbiage which is salutary and refreshing.

MABEL NANDRIS

Buddha the Healer. Edited by A. NIMALASURIA (38 pp.); *The Ascetic Ideal.* By RONALD FUSSELL (31 pp.); *Live Now: Buddhist Essays.* By ANANDA PEREIRA (54 pp.); *The Elephant-footprint Simile.* Translated by SOMA THERA (23 pp.); *Of Gods and Men* (23 pp.). (Buddhist Publication Society, Kandy, Ceylon. 1960)

In *Buddha the Healer,* Dr. Nimalasuria has given us Mind and its place in Buddhism, in a collection of seven chapters including quotations from the Discourses of the Buddha and a short essay by Dr. Anton Kropatsch (Vienna) on the Teaching of Egolessness as a Solace in Illness. The book also contains a reproduction of a Japanese statue showing the Buddha as the "Peerless Physician." In his left hand he holds a round container with the medicine for the world's ills, and a pill from it in his right hand, which is raised in the *Abhaya Mudra,* the gesture conveying the reassurance "Fear Not!"

The Ascetic Ideal is in commemoration of the centenary of Schopenhauer's death. It raises some of the deepest problems of life: Why do men take up the Ascetic Path? What is its purpose? What are its results? The booklet also contains selected passages from Schopenhauer's *The World as Will and Representation.*

Live Now contains a collection of essays which first appeared in 1951-52 as editorials in the fortnightly *The Buddhist World* (Colombo).

Soma Thera's interesting translation of and historical introduction to *The Elephant-footprint Simile* inform us, according to Pali narratives, how the Buddha's Teaching was established in Ceylon. *Of Gods and Men* by Francis Story provides good reading in reference to the Devas or "Shining Ones" and how the Law of Karma works in this world and in the next.

These pamphlets will be useful as literature for distribution.

SISTER VAJIRA

The Japanese Cult of Tranquillity. By KARLFRIED, GRAF VON DURCKHEIM. Translated from the German by EDA O'SHIEL. (Rider and Company, London. 107 pp. 1960. 15*s*.)

The German title of this book, *Japan Und Die Kultur Der Stille,* is none too easy to render into a happier English title than the one the translator uses, but readers should not be put off by associations, more or less unfortunate, surrounding the word "cult," and even the word "tranquillity"; for this is in fact a book the value of which is almost beyond assessment. It should be read and re-read, and with the attention it deserves.

Not only does it make abundantly plain what is that quality of the Oriental (and particularly of the Japanese) which Occidentals tend to think of as at best "mysterious" and at worst "two-faced"; not only does it indicate what in the Japanese nature and attitude to life is essentially different from our own; it goes much further. It plucks the heart out of the Oriental's mystery and gives to his "two-facedness" a new and positive meaning: this two-facedness is the ability, acquired through constant exercise in recollectedness, to envisage at once outer and inner reality; and thus, in Arnold's words, to see life steadily and see it whole, as we in the West lost the art of doing long ago.

Here, then, is a book, *about* the Oriental, but *for* the Occidental, of a very remarkable kind. The author writes from so full an understanding of his subject, and with so varied and true an insight into it, that it is scarcely too much to say that in effect he reveals, and in terms which all can understand, nothing less than the answer to the human predicament in the West and the meaning of the human condition in either hemisphere.

It only remains to add that he appends to his own essay three Japanese texts, all of which are of the greatest value, and one of which is a parable so illuminating and so moving as alone to be worth far more than the book's modest price.

R. H. WARD

Neo-Upanishadic Philosophy. By K. V. GAJENDRAGADKAR. (Bhavan's Book University No. 64. Bharatiya Vidya Bhavan, Bombay. 164 pp. 1959. Rs. 2.00; 3*s*. 6*d*.; 90 cents)

Following the inspiring guidance of his *Guru,* the late Dr. R. D. Ranade, the author of the *Constructive Survey of Upanishadic Philosophy* (which dealt with the old Upanishads), gives in this book a very lucid account of the philosophy of the new Upanishads, numbering 108. The philosophy of the new Upanishads is to the philosophy of the old Upanishads what Neo-Platonism is to Platonism. The purely theoretical and metaphysical speculation of the old Upanishads takes a practical and ethical turn in the new Upanishads, where interest in Hatha Yoga and Rajayoga, Tāntrism and Shaktism, becomes predominant. A conscious attempt is also made to arrive at a reconciliation of Shaivism and Vaishnavism. After sym-

bology and cosmology the author gives us an account of embryology, physiology and psychology as met with in the new Upanishads. The *Garbhopanishad* endorses the theory of epigenesis advocated by modern embryologists. The occult physiology deals mostly with *nādis,* plexuses and Kundalini. The neo-Upanishadic psychology very boldly suggests that there is a fifth, *i.e.,* a trans-*Turiya,* state which is supra-conscious. The portrayal of the Ideal Sage is interesting. The book concludes with a mystic's "post-ecstatic monologue," where the mystic sings the song of the blissful state of the identity of his Self with the Supreme:—

> I am Brahman, I am ageless and immortal, I am one without a second, I am the King of the spiritual world. I sit on the pedestal of the Self.

All serious students of Indian philosophy, religion and culture will remain grateful to the author for having presented a clear, concise and creditable account of the so far rather neglected new Upanishads.

D. G. LONDHEY

The Sufi Message of Hazrat Inayat Khan. Vol. 3: Education; Rasa Shastra; Character-Building and the Art of Personality; Moral Culture. (Published for International Headquarters of the Sufi Movement, Geneva, by Barrie and Rockliff, London. 262 pp. Frontispiece. 1960. 32*s.* 6*d.*)

This volume deals with social subjects and the first two sections have really nothing to do with Sufism, historic or modern. The first section is on Education, beginning with the infant, since the author holds that the education of the greatest importance in the life of the soul comes in its infancy, and this comprises the first two years. The next three years are babyhood — this he compares with the Garden of Eden, the place of "joy and happiness and freedom." This is the best time to teach the best ideas of religion and God, the God who is goodness, beauty, compassion and love, the God who is a Friend. Then comes the education of the child, who should be taught perseverance, patience, endurance and unselfishness, and, instead of seeking to rival others in obtaining his own desires, should learn rivalry in goodness and competition in charity.

The second section deals with sex relations, the author maintaining that while the sexes are dependent upon each other, each sex providing what the other lacks, the male is more dependent on the female than she is upon him.

The third section is on Character-Building and the Art of Personality and in this will-power plays the greatest part and this must gain control over the inner self. The character must include generosity, for this "builds a path to God."

The last section, on Moral Culture, includes our dealings with God, the Friend, the Beloved. All things we do that are pure and satisfactory to others, we must attribute to God. We must give an account of every day to God; we begin to feel His Presence by so doing, till all seems as nothing save Him alone.

These last two sections give really Sufi teaching.

The whole book is of great interest, giving an unusual view of the subject and one that is unorthodox, but none the less worthy of every consideration.

Like the previous volumes, this book has no Index, which would have added considerably to its value for the reader.

MARGARET SMITH

The Sufi Message of Hazrat Inayat Khan: Gayan, Vadan, Nirtan. (Published for International Headquarters of the Sufi Movement, Geneva, by Barrie and Rockliff, London. ix+260 pp. 1960. 21*s*.)

For those who know little or nothing of Hazrat Inayat Khan, this little book is disappointingly barren of information. We are told that he is a great modern Sufi mystic and that the three collections of aphorisms, thoughts and poetry printed here represent the essence of his message and have given joy and solace to many readers during the last thirty-five years. That he was a musician as well as a mystic is suggested by the titles given to each of these collections by their author. For *Gayan* means "singing"; *Vadan,* "divine symphony"; and *Nirtan,* "the dance of the soul." Unfortunately little of the music of the original survives in the translation, and though the lyrical feeling is apparent in the poetry as the wisdom and insight in many of the aphorisms, its expression is too often trite. Such sayings as "The secret of all success is strength of conviction" or "Death opens a door between life here and hereafter" are unexceptionable, as is the image "My life is running towards Thee, O divine Ocean, as the river flows to the sea." But despite the prevalence of truisms a patient reader will find much here that is pregnant with meaning and happily phrased. This Sufi mystic, like all true mystics, combined an inward ecstasy with a divine common sense. And behind his descents into the obvious is a constant awareness of the hidden reality of the Spirit.

H. I'A. Fausset

Existential Metaphysics. By Alvin Thalheimer. (Philosophical Library, New York. 632 pp. 1960. $7.50)

It is interesting to note the dual character of the philosophical activity of contemporary thought. Either it is positivistic in its roots and disdainfully repudiates all metaphysical affiliations, or it aims at developing a system of new metaphysical categories. The metaphysics which is being worked out both inside and outside the existentialist camp has not the ambition of past speculations. It moves within the human horizon and fights shy of the transcendent. Hence it is itself positivistic in its methodological orientation. It is not so much concerned with the nature of God and the destiny of man as with the meaning of some basic concepts.

Dr. Alvin Thalheimer's work belongs to this category of metaphysical thought. The name of his work is apt to be misleading. It is not of a piece with modern existentialism. It is a painstaking attempt to determine the meaning of such basic terms as "existence," "reality," "truth." Dr. Thalheimer goes back to the seventeenth century to find out thinkers of his way of thought who could set a pattern for his own philosophical activity. Like them he is concerned to philosophize with clarity and depth. Following in their footsteps, he thinks that a prerequisite for a serious metaphysical speculation is the development of a method. Chapter III with its careful analysis of existence and reality provides a clue to the whole work. Chapter XII which deals with date, duration and interval, and Chapter XVIII which is concerned with determining the ontic status of mathematical concepts, are equally thoughtful.

The writer has no doubt made an important contribution to the development of modern ontological analysis. As the subject bristles with signal difficulties he approaches it with "befitting humility." His "enumeration of some of the salient features of what make up the world of existing entities" may not stand criticism and an entity may well

be real, "though generally discredited." Thus his concept of reality may seem to some of us to be rather narrow. In any case it is to the credit of a philosophical thinker to have initiated a discussion without pretending to bring it to a close. It is also in keeping with the spirit of post-Kantian philosophy that the writer attempts to offer us a metaphysics fully conscious of the limits of human knowledge.

S. VAHIDUDDIN

Letters of Swami Vivekananda. (Advaita Ashrama, Mayavati, Almora. 552 pp. New edition, 1960. Rs. 6.00)

We have here 229 selected letters by Swami Vivekananda in a handy volume, neatly arranged. These were written between 1888 and 1902, the most eventful period not only in the life of that dynamic saint, but in the history of resurgent India, which was slowly awakening from a slumber of centuries. We get in these letters glimpses of Vivekananda's heroic personality, undaunted by odds or suffering, his courage of conviction and spirit of sacrifice, his unswerving faith in Vedānta and his burning zeal to spread its "true" message in the East and the West by building up a mighty organization. He blossomed early and died young. He believed in work and literally worked himself to death. Sensitive idealist that he was, he expected perfection from other workers and was sorely disappointed at times. His inmost heart is laid bare in these letters, even his doubts and misgivings, his moods of frustration and despair; but his robust optimism is throughout unmistakable.

His energetic and racy style, studded with pithy Sanskrit quotations, and his unerring insight into men and events make these epistles very readable. Here are a few sentences taken at random:—

> I want to give them dry, hard reason, softened in the sweetest syrup of love and made spicy with intensive work, and cooked in the kitchen of Yoga, so that even a baby can easily digest it. (p. 339)

> I want my work to be quick like lightning, and firm as adamant. (p. 441)

> His [Ramakrishna's] life is a searchlight of infinite power thrown upon the whole mass of Indian religious thought. He was the living commentary to the Vedas and to their aim. (p. 215)

> I have been driven and worshipped by princes. I have been slandered by priests and laymen alike. But what of it? Bless them all! (p. 298)

K. KRISHNAMOORTHY

My Non-violence. By M. K. GANDHI. Compiled and edited by SAILESH KUMAR BANDOPADHYAYA. (Navajivan Publishing House, Ahmedabad. xi+373 pp. 1960. Rs. 5.00)

This book contains several articles by Gandhiji on non-violence and relevant topics. He has considered the topic from several angles, but it is a vast subject and other eminent thinkers have also expressed their views on it. They do not always concur, and naturally so.

Because Gandhiji tried non-violence with success in the political field his ideas on it have become prominent, and are even regarded by some as "standard"; but Gandhiji himself admits in this book that there is much room for advancement in the techniques and methods of non-violent social action.

Gandhiji's non-violence was a practical non-violence which changed with exigencies. None even of his staunch followers could always keep up with his development of his ideas. This constant conducting of "experiments with truth"

was one of the qualities of Gandhiji which shook an empire and changed an order of social and political life.

Shri Sailesh Kumar Bandopadhyaya has edited and compiled with care. The book is well printed.

S. K. JHAVERI

The Mind of Mr. Nehru: An Interview by R. K. KARANJIA. Foreword by S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. xviii+112 pp. Frontispiece. 1960. 10*s*. 6*d*.)

There are two characters in this little book. There is Pandit Nehru, explaining frankly his socialist goal for India, the determinants of his foreign policy, his reasoned hopes for democracy in India, his growing awareness of the limitations of Marxist materialism and of man's need for spiritual depth and moral strength, and his ideas, experiences and objectives in the field of economic planning. Throughout, he is tolerantly undogmatic, hopeful rather than certain always of his path, displaying once more his gift for combining flexibility with a decent regard for principle. Then there is his interviewer and would-be interpreter, Shri Karanjia, a devotee with a mission, who fears that his hero's revolutionary ideas and goals may be abandoned or destroyed when he leaves the scene. For him, Nehru's international policy "abides no question or criticism" (p. 85), it is "brilliant" (p. 81), and those who doubt this are "ugly forces within the land" (p. xiv). He deplores the absence of devoted, properly indoctrinated "Nehruites," dedicated to saving the revolution despite

> a heterogeneous Congress Party pulling in different directions, an administrative outfit inherited from and therefore committed to the past, and an institutional democracy that is holding back instead of pushing forward to the nation's goals. (p. xvi)

He therefore exalts Nehru, much to his embarrassment, the better to turn him into a stick with which to beat these enemies, and inspire the necessary devotees. The way in which his hero, sympathetically yet firmly, deprecates this rôle, and shows that he is another kind of leader, with other values, gives this book its peculiar flavour and special interest. One also wonders — will Shri Karanjia have learned his lesson before he gives us his promised biography of Pandit Nehru?

ALAN DE RUSETT

Britain in India. By R. P. MASANI. (Oxford University Press, Bombay. 278 pp. 1960. Rs. 15.00)

Sir Rustom P. Masani (despite the Indian Constitution, I hope I may be permitted to use this courtesy in referring to the author) is a valiant knight; historian, philosopher, scholar and man of the world. He is equally at home with the language of the birds and the motives of the British in India. Of his many books, this is probably the one which will live longest, unless it be his study of Dadabhai Naoroji. He tells a complicated story with effortless ease, and he is remarkably free from prejudices, anti-Indian or anti-British. In fact, his chivalrous regard for Britain and her good intentions is a special feature of the book.

Although it is not a regular history, it is an interpretation of the highest value of what Britain and British democracy has meant to India. The romantic story of how the British came to India as traders, stayed on to build an Empire and left after a non-violent war is related here with great understanding. It is not yet time for a final assessment, but we would have liked to hear some

thing more about the Native States and their problems. Why, ultimately, did the British fail to understand India? Were the mistakes committed because of the opinion widely held by Englishmen that Indians as a race were inferior to the British (Seton Kerr, cited on p. 61)? Why did the Muslims become so intransigent, and why such a rift between the two communities as has bedevilled all efforts at making ourselves into a coherent, effective and unified nation? And, finally, what impelled the Congress to make the mistake of giving undue importance to Jinnah, thus making him the creator of Pakistan? Perhaps the author has some views which he has not thought fit to disclose. Nevertheless, until a Gibbon arises and passes final judgment, Sir Rustom's is likely to remain the most percipient interpretation of the Indo-British connection that we possess.

The style of the author reminds one of the scholar-gentleman building up his arguments with leisured ease and meticulous accuracy. His stately prose has a Victorian tinge which is most pleasing to the ear in these days of American slang and journalistic pistol-cracks. For instance:—

> Unfortunately, even before the Act could be brought into operation, storm clouds gathered over the horizon and the bark was seen to be drifting towards the shoals of anarchy.

The author has criticized the Indian National Congress and the British alike, and has produced a critical survey of immense worth. The book will be of great value to all future historians of India.

In any subsequent edition, a bibliography should be added.

A. A. A. FYZEE

Children's History of India. (The Director, Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi. 166 pp. 1960. Rs. 4.50)

India's has been a long and chequered history. She has allowed many a legion to thunder past her variegated lands and still remains India, a thoughtful, unfathomable and exotic country. Every child in today's free India ought to know something of the motherland's wonderful past and her attempts to forge a prosperous future. The Publications Division has done well by bringing out this compact history on Pandit Nehru's birthday.

Within these 164 pages we are given the history of India beginning with the Indus Valley civilization. The main political events like the coming of the Aryans, the Maurya and Gupta dynasties, the Cholas, the Slave dynasty, the great Moghuls, the Bahmani and Vijayanagar empires, the East India Company, the British empire, the struggle for freedom and the first years of freedom are all brought within our purview with fine clarity. In between we have also glimpses of the great religious leaders (Buddha, Shankara, Nanak, Ramdas and others) and meet famous sons of India (Harsha, Shivaji, Gandhi and the rest) in separate chapters. There are, besides, a few plates and portraits of historical interest, and a few maps.

Unfortunately there are some drawbacks, too, to this otherwise excellent production. Simplicity of expression is highly commendable in a book of this nature, but that is no excuse for a wooden and monotonous tone. Again, while speaking of the lot of the common people during the different reigns, the author (or authors) can only repeat that the common people were poor as always. The repetition ends at last on p. 159, where, speaking of the Five-Year Plans, it is said, "We are now much better off than we were before the first Plan was taken up." Coming as it does in a Government publication,

such a vague statement can be interpreted as a piece of propaganda. And there is no adequate reason given why the dates have been omitted in the text and added in a separate appendix. Nevertheless, this well-produced book will be an ideal gift to any eager child.

PREMA NANDAKUMAR

Garibaldi: The Legend and the Man. By PETER DE POLNAY. (Hollis and Carter, London. 234 pp. Illustrated. 1960. 25*s*.)

The author of this book has obviously examined his subject from all angles, and as the result of his research debunks many of the legends that have grown around Garibaldi. In fact, he almost seems at pains to expose the hero's feet of clay. Nevertheless, the book is a mine of information, and the bibliography at the end of the book should enable any Garibaldian "fan" to verify the sources.

The book is well illustrated, with a coloured frontispiece. It has a useful index.

C. B.

A LETTER FROM LONDON

February 24th, 1961

MODERN SCIENCE made it easy for us in Britain to follow the Queen's movements in India, Pakistan and Nepal with as much delight as the people who met her in her foreign travel. It has been a stimulating experience for those of us who remember the visit of her grandfather, George V, and her grandmother, Queen Mary, fifty years ago.

As a schoolboy I remember to have waved a Union Jack given to me by the schoolteacher who had orders from the local Government to parade the school children before Their Majesties. We waved the flag and drank the iced orange squash without at that age realizing the significance of the Royal visit. We were too young to know that the King with his spouse had come to our country to proclaim himself the Emperor of India and to rule over us. That was in 1911. But only a dozen years later when his son was sent to India by the British Government I refused to wave the Union Jack. I sat indoors, and waved a black flag outside my window as the Prince of Wales passed my house.

Mahatma Gandhi had created a political awakening in me and in millions of other Indians during that period. We had revolted against the British *raj* and had vowed to set India free.

It was a non-violent struggle against the British, which culminated in the attainment of national freedom in 1947 and brought India and Britain closer than ever before. The significance of the Queen's visit to India in 1961 lies in the fact that it has not been forced on the Indian people or taken place to perpetuate British rule.

Most of the commentators from India and in this country have stressed this fact and have pointed out that the harmonious relationship that exists between our two peoples owes much to the far-sightedness of Mahatma Gandhi.

In a world tormented by various conflicts the message of Mahatma Gandhi is pertinent. And it is being copied by no less a person than the 88-year-old philosopher, Bertrand Russell. He has followed the path of non-violence and pinned his faith to peaceful methods of civil disobedience to force the British Government to abandon the policy of piling nuclear weapons.

Although many have ridiculed Russell's recent sit-down strike in front of

the Ministry of Defence, there has not been one critic who has suggested that Russell is not a patriot. But, as Mahatma Gandhi was assailed from all sides for his decision to disobey laws forced on the nation by an alien government, Russell is being attacked for adopting Gandhiji's methods on the grounds that they would ultimately lead to violence.

Of course, all mass demonstrations, on occasions, lead to violence. This is not a new experience or a phenomenon for us in India. We had occasionally reached a stage during our campaign against British rule when some people, suffering from a sense of frustration, indulged in violence despite the admonitions of Gandhiji to the contrary. But the movement as a whole remained non-violent, and, when the transfer of power took place, that spirit sustained the nation as never before.

Lord Attlee, in his book published recently, *Empire Into Commonwealth* (Oxford University Press, 7*s*. 6*d*.) tells us the story of how India achieved independence. He was the Prime Minister and he sent out a Cabinet Mission, which paved the way for the smooth transfer of power under the direction of Lord Louis Mountbatten.

Empire Into Commonwealth is a collection of the Chichele Lectures delivered by Lord Attlee at Oxford last year. "On the wall at school hung a great map with large portions of it coloured red. It was an intoxicating vision for a small boy" — thus reminisces Lord Attlee in this book. This was his vision when Keir Hardie was exposing the Empire on which the Conservatives had boasted the sun never set. Of course, I remember a Sunday meeting addressed by Jimmy Maxton, the leader of the I.L.P. in the House of Commons. He had retorted: God cannot trust the deeds of the British Government in the dark. That is why the sun keeps a vigilant watch on the British Empire!

Lord Attlee jibes at the Conservative Government's having to concede self-government to Archbishop Makarios after having put him in prison. He describes Canada's advance to self-government through the Durham Report and finds "a belief in and practice of democratic institutions" to be "one of the binding ties in the Commonwealth." Lord Attlee concludes with a praise of cricket as a "link in the Commonwealth."

Another book that makes interesting reading is by George Bonnet, who was France's Foreign Minister during the days of the Munich appeasement. He has just completed a book of memoirs covering those disastrous years. The book gives details of what was apparently a somewhat stormy interview Sir Winston Churchill had with him in 1938. Bonnet found Sir Winston "very bellicose" and at one point, when Bonnet claimed that in the event of war Britain could only provide two divisions, Sir Winston interrupted to say: "In the event of war it is I and not Chamberlain who will be Prime Minister." According to Bonnet Marshal Stalin was another one who was difficult at the time. He insisted that if Russia were to sign a military alliance with Britain and France, the Red Army should have the right to move against Germany through Poland and Rumania.

"But these two countries refused to have the Russians," Bonnet says. He adds: "How could we who were going to fight in defence of small nations force on two small nations acceptance of the Soviet demand?"

SUNDER KABADI

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

Part of the answer to the question "What is the Youth of today doing?" is to be found in an 89-page (large quarto) duplicated list of international Voluntary Work Camps, which is issued by UNESCO. The number of organizations listed is 256, including co-ordinating bodies, in 53 different countries and territories. The U.S.A. has 26, India 29, France and Germany each maintain 20, Great Britain has 17, Switzerland 13 and other countries range from 1 to 12. Some camps are for the "under 18s," a few only are wage-earning, several have a particular credal or national basis, but offer, like the others, an international service wherever the need is seen. When one realizes that organization is responsible for many camps — *e.g.*, in 1958 Bharat Sevak Samaj in India held 1,497 camps with 81,820 volunteers — the general picture is impressive.

The work undertaken includes general relief and social work, agriculture and forestry, road construction, the building, decoration and repair of public buildings, medical aid, sanitation work (drains, canals, wells), as also the encouragement of village industries, held in refugee and migrant camps, work for old people and fundamental education for the illiterate. Those who participate are maintained, but generally pay their own fares and themselves receive no pay.

Their free time is catered for in various ways. Many camps have a more recreational character — singing, dancing, drama, concerts, films, sports, sightseeing — though they all include discussions of some kind. Some camps engage in archæological research or handicrafts. Others have a definite educational purpose, whether credal, as in Bible study, or the study of international affairs and means of understanding. One danger that has to be guarded against by those in charge of such camps or centres is — as a speaker at the London Branch, Indian Institute of World Culture, pointed out in his talk (February 3rd, 1961) on the Freundschaftheim International Centre, Bückeberg, Germany — that many young people may come simply for the social pleasures, to have a good holiday at little cost, while the serious purpose of the centre, the deliberate cultivation of a better basis of international understanding, is ignored. The deepest value of these groups is lost when they only operate at a superficial level, even though the manual work produces visible results. Nevertheless there are such potentialities in the growth of these groups as give encouragement. They offer a counterpoise to the psychologically starved, aimless, self-centred and violent activities of the delinquent types. These make the headlines in the press, but the others are the foundation for the future.

The extension of the Bombay Begging Prevention Act to Delhi is a welcome step to end the begging nuisance in the capital. According to a report in *The Statesman* (New Delhi):—

> The Chief Commissioner of Delhi, Mr. Bhagwan Sahay, told a Press conference that the Delhi police, assisted by social workers, would begin rounding up beggars in the capital in the first week of March.... He estimated that there were over 6,700 beggars in Delhi, about 50 per cent of whom

were able-bodied. Nearly 1,300 were lepers and over 1,000 were physically handicapped and destitute. Sixty were mentally handicapped.

That begging is a nuisance and has to be eradicated is plainly obvious, but the problem is not either simple or amenable to a purely legislative solution. There are several cities in India where, in spite of enactments penalizing begging, the streets are never free of beggars. For the problem of mendicancy is both socio-economic and socio-religious. Often they may be driven from the streets of one city only to migrate to another; according to the Chief Commissioner, Delhi, "while most beggars came to Delhi from outside only 15 per cent belonged to Delhi proper. A large number were from U.P. and Madras."

The effective way to stop beggary is to open newer avenues of employment for which beggars can be trained. There is a great need for all States to take up this challenge and face the problem squarely instead of closing their eyes with complacent pieces of legislation.

A note of vigorous optimism is evident in the two Azad Memorial Lectures delivered this year by Lord Attlee under the auspices of the Indian Council for Cultural Relations. In the second lecture, "The Future of Democracy," the speaker expressed a feeling that the ultimate victory of democracy was certain in a straight fight against dictatorship on the ideological plane:—

> I spoke to you yesterday of my hope to avoid another world war and suggested that we fight out our differences on the ideological plane. My belief is that in closer contact between democracy and authoritarianism, the former will win, because democracy is a superior way of life and the only one worthy of human beings.

Nothing demonstrates the triumph of the democratic idea so much as the fact that even military dictatorships, say, as in Pakistan or Thailand, find it necessary to disguise their true characters by claiming to be some form of democracy. It may be recalled that Ceylon and Burma trembled for a time on the verge of authoritarianism but soon regained their balance and steadied themselves through parliamentary action.

Lord Attlee rightly pointed out that the real danger to democracy was not so much from communism or authoritarianism as from "internal decay"; for, according to a report in *The Statesman* (New Delhi),

> talking about the danger to democracy, Lord Attlee said he sometimes began to have doubts about its future, because there were so many other things competing with it today. When he was young there was no cinema or wireless and then "democracy was great drama" with members performing in Parliament. But now there were new devices like the TV and "you do get a lot of political instructions" from these devices, although the "TV MPS were not much good in the House of Commons." Lord Attlee thought that the greater danger to democracy was from within — these advances in technocracy — rather than from autocratic power.

What exactly is the democratic idea? Basically it must stand for the doctrine that the will of the people should prevail in all matters of concern to the people. The forms and institutions may differ; for, as Lord Attlee pointed out, the concept of the earliest Greek and Italian democracies differed from each other. He thought that it could not be defined by a constitution but had to be "felt in the atmosphere. I came to India and I find a democratic atmosphere here." The Presidential system of the United States, represented in Asia by the Philippines, is as much a system of democracy as the British system of responsible parliamentary government which we have in India. The essential test is whether all authority proceeds

from the people and whether the people have adequate methods of controlling those invested with power, be they individuals or institutions.

The essential ingredients for the success of democracy were spelt out by Vice-President Dr. S. Radhakrishnan while opening the Orissa Legislature's new building in Bhubaneshwar last month. These elements were, according to him, a disciplined party system with different parties subscribing to the main objective and "constitutional imperative" of securing social and economic justice though differing on methods, a clean administration and honest political leaders. Declaring that democracy meant many things to many men, he said (according to a report in *The Hindu*):—

> We hear of people's democracies, guided democracies, basic democracies, etc. But we have adopted the parliamentary system of democracy. Democracy has for its basic principle the dignity and freedom of the individual. All religions affirm it: all political systems accept it. Even Marx denied God because of man. The free spirit of man is responsible for all progress in human history. Any system which tends to destroy the individual is undemocratic. We are pledged to the democratic way of life and its techniques of discussion, persuasion, compromise, give and take.

Although it is claimed that in ancient India and elsewhere there were the beginnings of democratic institutions, there is no doubt that the government of a State by the elected representatives of the whole people is a modern institution. Democracy is a rare plant needing careful nurture, if it is to flower into justice, social, economic and political, for all citizens. The Vice-President urged:—

> Politics is after all a means to an end: it devises arrangements by which social and economic justice is secured for all. No democracy will be worth its name if it only confines its activities to enabling the elected representatives to squabble for power and jockey for positions and leaves the purposes of the State to be fulfilled by fits and starts. We have to bring about a social and economic revolution and make good the many years that the locust hath eaten.

Affirming that the days were over when a stable Government was organized merely to maintain law and order, Dr. Radhakrishnan declared:—

> Ours is a positive democracy which has pledged itself to certain social ends. No party will be successful if it neglects the training of its adherents, the education of its rank and file and the build-up of a body of workers of different grades of administrative ability and skill . . . and above all, it is necessary that patriotism should be the driving force. Leadership is a matter of the heart as well as of the mind. A true leader is one who feels one with the men who suffer in society. Selfless service and a spirit of sacrifice were manifest during the period of the struggle for freedom. They are not evident in a comparable degree today.

The essence of democracy, therefore, did not lie in any constitution or system of government, but in the spirit of a self-governing community which is sufficiently disciplined. There is great need to combat the forces of intolerance, the "germs of decay" as Lord Attlee rightly characterized them, and it is essential for a live democracy to carry these principles right down to the smallest units. The Vice-President, therefore, observed in conclusion:—

> It is not easy to graft a highly civilized form of Government in a situation where the grass-roots are feeble and have wilted for lack of cultivation, nourishment and work. We have to revitalize the villages, for it is the people who have to implement the plans. Panchayat Raj is an attempt at decentralization of power. The village people will have an opportunity to participate in the control of village affairs and obtain some idea of the aims and accomplishments of the Government.

We are engaged in building a new India stone by stone. The workers constructing it may not see its future. Whoever plants a tree does not expect himself to enjoy its shade and fruit. We are planting trees not for ourselves but for those to come.

The competitive world of today demands efficiency and specialization and neglect of such accomplishments for a mere grounding in the Humanities may handicap a present-day youth in the race of life. But in guarding against this, it is often noticed, the pendulum has swung to the other extreme and the sciences are dangerously overemphasized. It is refreshing to note that Prime Minister Nehru oftentimes in his public addresses urges the people to make a synthesis of the ancient and the modern, as exemplified in the teachings and principles of Gandhiji.

Speaking recently in Delhi (as reported in *The Hindu*) the Prime Minister said

that in the pursuit of attaining material prosperity, the people should not forget the spiritual side. "Mere glory of wealth or glory of money will not take the country far. We will have real glory when along with material prosperity, we develop the strength of our mind and soul and heart.

What we regard as modern technological developments and scientific progress are only the modern versions of the ancient and eternal search for truth. A typical example is furnished in the atomic theory of Democritus, which was taken up and refined ages later by Dalton, father of modern chemistry and atomic science.

Queen Elizabeth of Britain, referring to the same theme in her speeches in India during her recent visit, expressed the hope that India would be an example to the world in a synthesis of scientific and technological progress with their ancient values, toleration, compassion and wisdom. She said:—

In this second half of the twentieth century, there is a great surge throughout the world to improve conditions of human life.... You, Mr. Prime Minister, have constantly urged the need for India to take full advantage of modern progress and to match the advances in technology, engineering and science which are being made elsewhere in the world. India has responded nobly to your lead and inspiration and her achievements in science and the development of industry during recent years have aroused admiration everywhere. Yet I know that you and your Government also have a deep and abiding feeling for the past and that you do not wish India in all the fierce rush and strain of the modern world to become oblivious of the best traditions and the great legacy from former generations. I understand and sympathize with you in this. I am sure that in combining scientific and technological progress with the ancient Indian values of toleration, compassion and wisdom, India will be an example to the world. May God aid you in your task.

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on to METRIC CAPACITY MEASURES

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